



*All the Glorie of the daughter of the King is
within .*

Psal. 44. 14. S. SCHOLASTICA.



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THE
KINGDOME
OF GOD

Luk. 17.
11.

IN THE SOVLE, or,
VVITHIN YOV.

DISCOVERED, AND DEMONSTRATED by cleare reasons, common similitudes, and certayne signes, teachinge the God-seekinge soule how shee shall find the same after a Spirituall Death within Her, and constantly possesse, and enioy itt: accordinge to the words of Christ. *The kingdome of God is within you.*

COMPOSED BY THE R^d FATHER Fa. Iohn Euangelist of Balduke Guardian, and Maister of the Novices in Lonvayne, and Diffinitor of the Cappucyns in this dutch Pronince.



Printed at Antwerpe by HENRY ARTSENS in the Cammer street at the white Lilly 1639.

With Grace, and Priviledge.

And now printed in English at Paris by LEWIS DE LA FOSSE in the Carmes street at the signe of the lookinge Glasse 1657.

With Approbation.

XUM



TO THE MOST R^d
AND RIGHT HON^{le}

WALTER MONTAGU

MOST WORTHY ABBOT OF
S. Martins in Ponthoife, &c.



I R.

May it please your goodnesse to accept from a strange hand (not at all knowne unto you, yet dayly, accordinge to : obligation, listied up for you) a Kingdome. A rich present indeed, (but none of myne : either as Author, or Translator) and worthy your selfe, beinge the expression to the life of that Kingdome which you alreadie enioy in the fund of your soule : as I may very well coniecture by the fruiets of your writings in your contemplatiue Characters; and the dayly effects of your most pious endeanours for the introducinge, conseruinge, and dilatinge of this Kingdome of God in the soules of all sorts of people. Lett the Kingdome of Glorie be your Reward for euer. I was, I must confesse at first deterred from settinge forth this incomparable Peice, hauinge not the Originall by mee, but

A J

only some mangled copies: fea-
ringe to blemish
soe accomplisht a worke, and sublime an Au-
ther. Yet comparing it with the most true, and
exact practicall Kingdome I know now
extant in the soules of the poore En-
glish, but true Benedictine Nunns of our La-
dies of Hope in Paris dedicatinge themselues
for the conuersion of a Kingdome in this pure

Coloss.

2.3.

Luk. 12.

21.

Isay 53.

1. Gal.

4.

Contemplatiue state. Leadinge a life hidden
with Christ in God. Feare not little flocke?

I hope, as God hath giuen you already a Kin-
gedome in your owne soules, soe will hee in-
troduce itt into others, for your sake. Prayse ô

barren weoman who beareth not: singe,
prayse, and make ioyfull noyse, who didst
not beare, because many are the children
of the desolate; more then of her that hath
an husband! saith our Lord? Comparinge I
say this Kingdome with that in the soules of
these most happie Religious with whom (ô my
Happynesse!) I dayly conuerse: I am not only
encouraged to set itt forth, but very confident.
(hauinge soe bright, and true a Mirrour, or
lookeinge Glasse to behold) I shall doe it to the
life; if myne owne blindnesse doth not seduce
mee. And now therefore since this Kingdome
is drawne from thence; I must acknowledge it
SIR, to be yours, and that none hath greater
right, and title to itt: then yourselfe. Your
Pietie hauinge beene she cheife Patron, Pious
Benefactor, powrefull Protector of this little,
but highly deseruinge flocke. Take it therefore,

and accept of it noble Patron. Continue your Patronage, Exercise your Charitie, Extend you Powre in comfortinge, assistinge, and protectinge these heauenly creatures. A worke most worthy, welbeseeminge, and highly advantageous euen to the greatest Monarch of the world. For I dare promise you for itt, not only a Kingdome, and centuplum in this life; but an Eternall Kingdome of Glorie, and Crowne of high reward in the next. For your enjoyning of whic^h They, and wee shall euer Pray. Who is.

Most R^l: and Right Hon^l.

S I R.

Your most deuoted Beads-
man, and humble ser-
uant B. P. S.

A iij



THE PVBLISHER TO THE
Deuout Reader.

THIS Booke was approued in the originall, and higly commended (as it truely deserues) by diuers learned, and holy DDrs, and Men of Authoritie; & the translation I beleiue is very true, and faithfull, & therefore of the same Authoritie. Howsoeuer it is newly approued, as now sett forth: that thou maist not deuout Reader be shy of it. I would not haue thee depriued of this *pretious Pearle*, this all desirable *kingedome*. I present it thee with marginall notes, & with all aduantage possible, that thou maist purchase it, & exercise it; if thou wilt thy selfe. Thou knowst the price, thou knowst the disposition requisit; the *Idiots Deuotions* (that most proper Booke) may, or hath prepared thee. The Preface declares the worth of it; the disposition for it. Take heed thou neglect not soe greate a treasure, & cheape a purchase. Farewell Deuout Reader, & behappy, if thou wilt thy selfe; since thou maist be made Kinge of a most glorious, and truely internall happie *kingdome* in thyne owne soule, which Hee wisheth to thee, as to Him selfe being thy.

Most deuoted friend,
and true Welwisher.

B. P. S.



TO THE READER VVHO
is Catholike.

IF thou art capable of this way this Booke teacheth (which thou wilt find, and know by a secret sympathy of thy soule) then Reade, Consider, and Practise. Or rather cheifely practise. For without actuall exercisinge all virtue vanisheth, and only a selfe pleasinge conceit remainys: which is a Bable to please, and satisfie childeren, and fooles with all; but of noe worth at all, neither will it any way Benefitt, but preiudice.

Now if thou art not fitt for this way as not hauing an *interior propension* neither reade, Consider, or practise, for it will auayle Thee nothinge beinge noe wayes for thy turne; which Thou wilt find by a secret Antipathy, and auersion in thy soule from this doctrine. Seuerall people, seuerall wayes; *some this; some that, in my Fathers Howse are many Mansions.*

1. Cor.
7. 7.
10. 14. 2.

TO THE READER VVHO IS
not Catholike.

I aduise Him neither to reade, Consider, or Practise, for it will be a sword in a Madmans hands to destroy himselfe, and others; *stronge myne which hee cannot beare.* The

Math.
9. 17.

A iiij

8
Bottle will breake, and perish. We haue too much experience of the Holy *Scripture* promiscuonsly read; the followinge of *Christ*, the will of *God* called the *Essentiall*; And infinitt other spirituall Bookes which falling into vnfitt hands doe destroy both them, and others guided by them. Euery Booke must be read with the same spiritt, it is written.

1. Cor. Therefore who hath not a Catholike Spiritt, and can captinate his understandinge in
10. 5. 6. Obedience to faith: or is like Iannes, & Mambres withstandinge *Moyse*, resistinge truth, corrupted in manners, & are reprobate, concerninge faith, lett such desist, or forbear to reade these spirituall, mysticall, Catholike Bookes which are written for proficientes, not beginners: much lesse those who neuer intend to beginne at all.

*The Admonition, and Aduise
of B. P. S.*



THE LICENCE.

WHEREAS our Licence is demaunded to publish in print a Treatise intituled *The kingdome of God in the Soule* formerly printed in Dutch by the Authour a R. F. Capucine, and haueing our selues perused the Translation in our Mother tounge, and that we find no thing dissonant from true orthodoxe doctrine, but instructions vshering pious soules to a desired state of Perfection, as also seeing it approued by persons of vnquestionable learning, and experience. *That* our meane endeauours may incite all Christians to zeale such deuoute practises, and to imbrace the Councell of our Blessed Redeemer. *Quarite primum Regnum Dei, & iustitiam eius, seek first the kingdome of God, and his Iustice;* wee hereby. Graunt full leaue to print the said Translation in English, together with the Epistle, Preface, Marginall Notes, and the Peritia or skilfull practise thereof, compiled by the industrious labours of B. P. S. Monke of the Ho. Order of S. Bennett, and of the English Congregation, for the Spirituall aduance of all soules that desire a more intimate *union of Perfection* with Christ-Iesus their beloued spouse. This giuen under our hand, and seale, in our Monasterie of S. Laurence in Dieulward

the 17. day of Februarie in the yeare 1657.

Fr. Laurentius Reyner Præses
Cong. Angl. Ordinis S. P. N.
Benedicti licet indignus.

By commaund of our V. R. Fa. President.

B. Augustine Constable Vice-
Secretarie.

THE CENSURE.

of the Booke in Dutch.

IN this Booke of *the kingdome of God in the Soule* by a fitt Methode, and apt similitudes is declared the meane, and way by which a Man in this life (through Abnegation of Creatures, and Himself) may attayne to Christian Perfection, and therefor I iudge itt most worthy to be printed, and read. At Louaine 11. of Iune 1656.

Anthony Louerius Pontificall
Reader of Deuinity, and Cen-
surer of Bookes.

THE APPROBATION.

THE Apostle tells vs, that *the sensuall man doth not understand those things which are of the Spiritt of God.* And this I conceiue to bee true, not only in carnall men, who being ledde, and gouerned by the inordinate passions of the sensible part of their soules, do not see, and follow the light of

reason: But also that the Apostles meaning is, that euen such as gouerne themselues, in some degree, by naturall reason, yet being, depriv'd of the true, and *life-giving light* of supernaturall *faith*, they nelther know nor feele the sweete, and secret motions of the *Spirit* of God in the harts of men; no nor vnderstand the language of those who are conuersant in that Diuine Schoole. Hence I foresee that this treatise, entitled, *the kingdome of God in the Soule, composed by the R. Fa. Iohn Euangelist of Balducke Capucin*, which I vnderwritten, Doctor of Diuinitie of the Facultie of Paris, haue diligently perused, will seeme to many to bee rather the expressions of an enthusiasticall phansie, then either the productions, or the documents of a solide piety. Whom, if not long experienced in a purely-spirituall life, I wish they would forbear to censure what they do not vnderstand; if vsed to other paths, & wayes in the holy, & heauenly abstractions of their soules, lett them not condemne what seemes not altogether consonant to their sentiments for the internall operations of *Gods Spirit* in his Saints are abstruse, and diuers. In the interim I can, and do assure whomsoever shall desire to reade this worke, that it contains nothing contrary to the Christian *faith*, and pious practise of the Catholike Church, yea well vnderstood, it may bee vsfull to those that ayme at the height of

spirituall perfection. In witnesse whereof I
haue herevnto subscribed my name, at Pa-
ris this 14. of Feb. 1657.

H. HOLDEN.

THE APPROBATION.

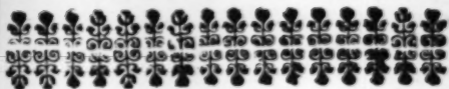
WEE B Paul de S. Maria D^r of De-
uinity &c. hauing diligently per-
vsed the Booke called *The kingdome of
God in the Soule* &c. written originally
in Dutch by the R. F. Iohn Euangelist
of Balduke Capucin, and now publis-
hed in English by B. P. S. finding ther-
in nothing contrary to the Catholike
R. faith, or *Good Manners*. But to be a
very Spirituall Booke admirably des-
cribing *The kingdome of God in the Soule*:
fitt, and proper to introduce the said
kingdome &c. into all deuout, and well
disposed soules. And therefor do iud-
ge it most worthy to be published. Gi-
uen vnder our hand this 31. of Ianua-
ry 1657.

F. Paulus de S. Maria.
Qui supra .

THE APPROBATION.


HAVING diligently perused this Booke entituled, *The kingdome of God in the Soule*, with the Epistle, Prefaces marginall notes, and a breife addition of the Peritia, or *skillfull Practise* of this Booke; I find it to containe nothing agaynst *Truth*, or *Good Manners*; But to be full of pious, and good *Doctrine* expedient for those who tend to *Perfection*. And therefor iudge it fitt to be exposed to the publicke view of all Devout Christians. Dated at Doway Jan. 26. 1657.

B. BENNET STAPLETON Monke of the English Congⁿ of the Holy Order of S. Bennet, and Doctour of Divinity.



THE PREFACE.

TO THE KINGDOME OF GOD.

 HRIST our Lord, and Sauuiour teacheth vs to pray dayly *thy kingdome come.* Which words though diuersly expounded by the Holy Fathers: S. Ambrose notwithstanding, and S. Rupert doe interpret them to be spoken of Kingdome of Grace: whereby God gouerneth, and reigneth in the soules of the faithfull. S. Augustine saith of this *kingdome.* It is said the *kingdome of God* is within you. And S. Gregorie Naz. saith. This *kingdome of God* planted within vs: is the ioy infused into our soules by the holy Ghost: for it is the Image, and pledge of the euerlastinge ioy, wherewith the SS. in the euerlastinge life doe reioyce. This *Kingdome*, for which wee dayly pray, behold heere exhibited, and declared vnto vs in this Booke. Whereof Christ speakinge in another place saith. *The kingdome of Heauen is like a Marchant whose seeketh after pre-* Math. 6.10.
Math. 13 45.
tious Pearles. Wherevpon S. Gregorie saith

by the pretious Pearle is understood the sweetnesse of a celestrall life. And S. Augustine saith: Spirituall things are things, that ought much to be esteemed of. S. Chrysostome alsoe saith. The mysteries of truth are pearles. For like as Pearles inclosed in shells are in the depth of the sea: soe are the deuine mysteries in the light of the senses. Out of all which sayings it appeareth that this kingdome whereof this Booke treateth: is a pearle hidden vnder the deepe senses of the holy Scripture, & doctrine of holyc Fathers: is alsoe in the verie depth, and fund of our soules. But who shall diue into the bottome of the sea, for to purchase this pearle, and to shew vnto vs the same? Who shall expound vnto vs the deuine mysteries included in the profound sense of holy Scripture, and doctrine of Holy fathers? Whom shall Hee teach knowledge? saith the Prophet: & whom shall hee make to vnderstand the thinge heard? them that are weaned from the milke, that are plucked away from the breasts. Iust soe the Author of this Booke was perfectly weaned from the milke of earthly things, and withdrawne from inordinate Affections: despising all delights of the world, and renouncing all earthly transitorie things euen from the beginninge of his conuersion; takinge vppon Him a religious Habit in the Capucin Order. Which hee tooke vppon Him with such deuotion, and feruent Zeale, that at the

Isay.

28. 9.

very instant hee felt himselfe changed into another Mān: and placed through a singular deuine Grace in the Exercise written in this *kingdome of God*: which hee with all diligence, and fidelitie embraced, and prosecuted with extraordinarie sequestration, and austeritie of life: in soe much that hee scarce tooke two howres rest in the night, and those sitting vneasily. Hee was alsoe in his meate, and drinke most sparinge for many yeares: & vsed noe other meate then hearbes out of the garden, & water for his drinke: as long as his nature was able to endure it. Through which, and other most excellent vertues, as Pouertie, Obedience, Chastitie, Humilitie, & Patience hee deserued to be admitted into this *Kingdome*, and to receiue the singular giift of Deuine Contemplation, and to liue continually in the same without ceasinge. Thereby enioying (for renouncing all for our Lords sake) the hundred-fould reward of the Deuine Presence. Which clearly shined in his behauiour, manners, and louely comportment makinge him most gratefull to all; whose harts hee wonderfully stirred vp to deuotion by his words, and vertues. But the better, and more securely to conserue these vertues, excellent giifts, and Graces: and to follow Him who *leadeth to solitude*, and there *speaketh to the Hart*, Hee gaue himselfe much to abstraction, and to seeke out solitarie places; And to this end liued

*Ofs. 2.
14.*

most willingly in the solitarie Conuent of Capucins in the wood of *Soule*: cheifely built by his motion, and furtherance. Where hee withdrawinge his Spirituall eyes, and powres from all earthly things: liued an heavenly life vppon Earth: and discovered, and found out profound mysteries, and secrets of the Deuine wisdom which hee afterwards communicated to others most abundantly both by words, & writings: teaching how a louinge soule must seeke the *Supreme Good*: as alsoe find, and conserue *It* in all places, Alone, and in company: in solitude, and conuersation: in the Church, or in the market: And vnitinge her Spirit with her spouse shall haue her vnderstanding free from all images, and Her will vnited with the will of *God* in an Holy vacancie from all created things, and shall embrace *God* in the pure, and naked fund of Her Spirit, where this *kingdome*, this people, and this pretious treasure lieth hidden. And now by our verie R^t Father (beinge illuminated by the father of lights) is exhibited, and demonstrated in this booke (not compiled of reasons borrowed, and taken out of other Authors, and bookes) But of his owne experience gayned by a singular mortification, and abnegation of all things, and an exceeding greate obseruation of, and compliance with the deuine Grace to the very end of this life. Imitatinge the wise merchant of whom it is writ-

ten in S. Mathew; that Hee knew not how to valew this Kingdome, and pearle according to the valour, and worth: and therefore sold all hee had, for to buy the same. But what price I pray you made hee of all his sold goods? Himselfe. Hee himselfe was the price of this Iewel. For soe saith S. Augustine. *The price of this pearle is wee ourselues; who to possesse the same are not free unlesse wee renounce all that mee temporarily possesse for our freedome.* And for selling, and parting with such things wee receiue noe greater reward then our selues, which wee giue for itt. For whilst wee are implicated with such impediments; wee are not our selues. Hence it followeth that wee must giue our selues soe entirely; that wee retayne neither any Image, or Affection to any created thinge; whither it be friends, Goods, Honours, pleasures, or whatsoever else it be, wee must giue it all to purchase this Kingdome, and pearle. This price is expressly taxed. That is, this disposition necessarie therevnto is clearely described in the 9. 10. 11. 12. and followinge Chapters. But before you come to purchase this pearle, reade first not once, but often the foresaid Chapters: consider the price, if you be able to pay it. For vntill it be paid to the least mite, and soe longe as there is any thinge on our part wanting which is required therevnto, doe not thinke that you can ma-

Matth.
13. 46.

This is
the rea-
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and s^c. b.
i. l^est
Clarke.
Iob. 28.
3.
Thau-
m.

ke your bargain with Alm^y God: But when
you haue the full price, whosoeuer you are:
rich, or poore; learned; or vnlearned; with-
out any more a doe this pretious pearle, the
Kingdome of God shall be giuen you. A sett
price is put vppon it, as vppon a pennie loa-
fe, neither more, or lesse shall be giuen for
it. If you thinke this price be too greate, then
this *kingdome* is not for you. The holy Pro-
phet Iob saith. *that Man doth not know its
price.* It is most certayne, it must cost flesh,
and blood: (as a certayne Author writes)
yea the very marrow of the bones. And yet
iounge, & vnmortified persons full of flesh,
and Blood who haue noe vertue, or practi-
se austeritie in fasting, watchinge &c. or
euer haue done: will (as wee vse to say) with-
hose, and shoes enter into this *kingdome*. But
they know not the price of this *kingdome*.
For such a puritie is required; that the Au-
thor of this booke vsed to saye; that wee
were not in this life to take example from
men, but from Angells. Finally such puritie
that noe greater is in the powre of man; soe
that hee must not only doe well, but the vt-
termost, and best of all. Wherefore the said
Author vsed to say that in case such an one
were to dye instantly hee would doe noe
otherwise then hee continually, and ordi-
narily doth: sauinge only that which *God*,
and the Holy Church commandeth him at
such a tyme.

Out of what now is said some may thinke that very few attayne therevnto, since few hath this preparation. It is very true; & I wish to God Men would be made to beleieve the same. O God! what pittie is it, to see soe many make profession of this deuine, and Spirituall life, yea perswade themselves to loue God in the highest degree, & to be perfectly mortified; And yet all is but pure nature. For they are full of selfe loue, and complacence, rigid alsoe in censuring of others, and preferring themselves before others. Childeren, childeren looke well before you; you maye deceiue your selues, and Men: but not God. This *kingdome*, this pearle is hung vp in publicke view for all men: but of hundreds, yea thousands scarce one obayne it, euen of those who will be counted spiritual. Yea soe few there be: that the Author vsed to saye that hee would not haue belieued it: had hee not by experience found it. Soe few attayne therevnto that wee may say, scarce any. The reason is according to spirituall Authors because they will not giue the value, and true worth of this *kingdome*; they will not goe to the price of this pearle. *They will haue a kingdome for an Egge. But Man knoweih not the price of itt.* Wherefore deuour soules doenot deceiueyourselues through an internall Quietnesse, or to speake truth through a false idlenesse, and Rest of nature. For this is a stone where at many doe stumblie:

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omitt
good ex-
ercises,
and
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fore they
are ripe
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by
on their
owne
heads
into pas-
sive as
they co-
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consem-
plas. on.

they will neither reade, or pray vocally, or meditate, but take their leaue of all obseruations, & exercises: and in a passiue manner vnite themselves with God. But these omitt the one, and spoile the other, and open the way to the enemy, and to a thousand fantasies, and Imaginations. They rest wholly in nature, and Passions beginne by little, and little to reuiue agayne: they become selfe-conceited, and full of proper iudgement, and beleue noe learned Man that would bringe them out of their error, and into the right way. The reason heereof is, because they haue not that necessarie preparatiō for to be indued with the deuine light, and to be vnited to God after soe high a manner.

It may alsoe happen that one thinking to keepe himselfe thus quiet, and in a passiue manner thereby to prepare himselfe for the Grace of God without any working, or cooperation: may fall into heresie condemned by the Councell of Trent. *If any Man say that mans free will moued, and stirred up by God, doth not cooperate with God &c. Whereby it may dispose itselfe to obtayne the Grace of Iustification &c. But as a thinge without life hee doth nothinge, but hold himselfe meereely passiue, lett him be accursed.* Lett him be, who hee will, that saith, that in a contemplatiue life the Spirit must be wholly passiue without any worke: is contrarie to this Author, and much deceiued, neither

hath hee one iott of this Exercise. And therefore it must be well vnderstood. It is true; the operative Exerciser after long Mortification &c. must be restrained, and moderated to giue place to the worke of God in a greate quietnesse of Spirit, but it must be soe done, that leauinge the one, wee obtayne the other. And how one is to behaue himselfe in this quietnesse is taught in the 16. Chapter of this Booke.

Out of all that hath beene hitherto said, some maye aske, and say. If soe few attayne to this Exercise? if soe greate puritie be required therevnto: to what end is this booke printed, and set forth? wherevnto wee soone answere: that if soe be all cannot buy this whole *kingdome*, this whole pearle: that at least they may some part of itt. And though this reason seeme directly against the opinion of this our Author, and other Spirituall writers: who cleerly teach that wee cannot haue one peice of this Exercise, but either all, or nothing thereof. For it is not rayned by peice-meale. Hēceforth notwithstanding I will not inferre that all is lost labour that a deuout soule doth, if shee doth not at lenth attayne to this practise: considering that the neerer shee approacheth thevnto the perfecter shee is, and shall enioy this *kingdome of God*, this pearle more perfectly in the next life. Soe that albeit very few attayne to the perfection declared in

this booke: the labouring notwithstanding, endeauouring, and approaching therevnto doth much auayle, and benefit the soule. Such alsoe as doe not attayne therevnto may in the meane tyme admire the immense Goodnesse of *God* towards his louing, and faithfull seruants: his friendshipp, and familiaritie with them: euen in this mortall life. Such; I say, by this Booke will learne to prayse, and magnifie *God*, who hath giuen such gifts to men; and thereby maye hope to be made pertaker thereof according to that of the Psalmist. *I am made pertaker of all that feare thee, & keepe, thy Commandements.*

Psal.
118. 63.

*These
Spiri-
tual, in-
ternal
persons
are the
Pillars
of Chri-
stianitie:
and of
the Ho-
lie Ch-
urch.*

And that they may reioyce, & be glad, & thanke *God* that there are such men vppon earth. Whom Thaulerus calls the pillars of Christianity, and of the holy Church. One such is able to preuayle more with *God* Almy the a thousand others. S. Ambrose therefore vsed to weepe for the death of any good Priest, because the people thereby had lost a patterne of good life. And wee haue iust reason to lament when any such person departs this life, sayeing as Pope Gregorie said when S. Bonauenture died, that there was a pillar of the Holy Church falne.

This Booke will serue alsoe for our Humiliation, seeing that such things may be obtayned; and that wee are soe farre from them through our owne fault, and immortalification. Soe saith Holy Iob. *Hee shall loo-*

Iob. 3.
27.

ke vppon Men, and say I haue sinned. Vppon which words S. Gregorie saith. *Like as a poore Man beholdinge the treasures of a rich Man, doth more cleerely see his povertie, and esteemeth the lesse of himselfe. In like manner a soule beholdinge the wonderfull liues, and examples of the SS. becometh thereby more humble.* Considering therefore: the greate puritie of these greate friēds of God; with greate reason may wee be ashamed in the presence of God: and knockings our breasts saye *wee haue sinned.* S. Anthony after hee had visited S. Paul the first Hermitt, beinge asked of his Disciples: why hee staid soe longe? with abundance of teares answered saying. Ah miserable sinner, and wretch that I am! who am but the shadow of a true Monke, and doe vniustly glorie in the name of a Religious Man. I haue seene an Helias, a Iohn Baptist in the desert, when I saw Paul. Another alsoe hauinge seene the Perfection of some Religious: cried without ceasinge; I haue, but the bare name of a Religious: wee are created, and talled to this perfection. Furthermore some are particularly dedicated vnto God, & make profession of a perfect, and spirituall life: or at least wee are Christians: wee see, and behold this puritie of Loue, this soe greate perfection, and in the meane tyme are soe farre from itt. Thinke you not? that wee haue good cause to lament, and be ashamed,

and to say, Wooe be vnto vs! Wee haue seen the Angelicall, and Seraphicall Men vppon earth: wee deserue not the name of Religious, & Spirituall Persons, or of true Christians. This booke moreouer must needs be most profitable, since it teacheth all that, which all Spirituall writers ayme at in all their bookes of Meditations, and other Spirituall Exercises. For all Meditations of the Passion, Death, and Iudgement helpe for to make men die to all euill desires; and to exercise themselves in all vertue, & to enkindle in them the loue of *God* &c. But in this booke is as it were the end of all this, (which by many writers is omitted, or not perfectly declared) and very clearly, and perfectly expressed. For as some bookes teach vs the Exercise of Martha, others of Marie, this ioyneth them both together teaching vs how wee may become both Martha, & Marie together. That is how wee maye doe all externall workes, and yet remayne actually vnited in Spirit with *Alm^y God*, soe that wee are neuer deprived of this deuine light, soe long as wee be not defectiue in the disposition therevnto. But this is an high streigne indeed, as this our Author vsed to say. For hee esteemed it a most heroicall Act for to speake, eate, drinke, and worke externally in this deuine light without deprefsing of the Spirit, or any wayes hindering of the Actuall Vnion with *God*. Wherevnto

hee furthermore added that after that one by internall prayer hath discovered this deuine *light* in himselfe, that it is yet very needfull for Him for many yeares withall possible diligence to continue therein; before hee become maister in this Exercise. Lastly it was necessarie to put this Exercise in print: because the Author haueing only written it, for the vse of some deuout persons; it was contrarie to his meaning copied out whereby many errors were crept in; for the correcting of which, it was thought necessarie to publish this *Book* to the Honour of God,





THE
KINGDOME
OF GOD
IN THE SOVLE.

THE FIRST CHAPTER.

Of the greate Ignorance of Men in searching after their Happy, and Blyssed end, which is God.



HERE is noe Ignorance soe vnbeseeeming, or hurtfull ; as for a Man to doe a Thing ,and not to know the end,for which Hee doth itt. For it is the first Thing he ought to know , and for want thereof Hee can doe nothing y^t is fitting, or profitable, but by chance. Therefore if any vndertake a Trade, or Office. Hee first of all endeauours to learne what is required to the due performance of the same. And it

yet much more vnbeseeeming not to know the end for which Hee is, and for what Hee is Created, and liues. For thither ought to be directed the workes, and endeauiours of all Men: like as the Arrow of the Archer to the white, or Marke: and therefore this Ignorance must needs bring with itt an vn-speakable harme to the whole life, and beinge of such an one.

All creatures from the least to the greatest aswell Reasonable, as vnreasonable know the end of their liuing, and being: their proper place to which they belong, and thither doe they alwayes tend, and inclyne themselves in what quarter of the world soeuer they be, exactly performinge y^e for which nature ordayned them.

The earth, the Water, the Ayre, the Fyre, & all that is composed of the know their proper place, and thither doe they alwayes inclyne, and conuert themselves to their powre: in what place soeuer they be putt. The Heauen, the Sunne, Moone, and all the Planets know their motion which they obserue continually in good Order. The sea Keepest its Tydes, all the Riueres their flowing: And it is soe firmly imprinted into each one by Nature that they neuer fayle to fulfill y^e for which they were created.

Man only is ignorant of the end for which He is, and why hee hath receiued this present life, and is placed in this world, nor

knoweth what doth properly belong vnto Him, in this life; whereas notwithstanding Hee ought about all other Creatures through Reason to be assured thereof. By reason of this Ignorance the world hath euer beene, and is still full of Errors, and Disorders. If wee could from some High Towre behold the occupation of most Men in the world, and had likewise before our eyes the end for which each one, & altogether were created: wee should not be able sufficiently to wonder at the Blyndnesse of the children of Adam. Although wee should see the fishes leape out of the water to flye in the Ayre, as the Byrds; and on the Contrary Byrds cast themselues into the water to swimme, & liue there as fishes. It would not seeme more strange, and wonderfull to vs yⁿ to behold men to worke soe contrary to the end for which thy were created by God.

A Certayne Philosopher considering in his Tyme the Blyndnesse of Men, Albeit Hee was Himselfe in darknesse, and ignorant of the true end of Man, hauing notwithstanding some more naturall light than Others, went at full day with a lighted lanterne in the midst of Men, to seeke men.

The Prophet Dauid in Spirit at diuers tymes consideringe this common deprauation, and p^rpoosterousnesse of humayn kynd: could not tell how hee should best expresse this wonder, and therefore vseth for y^e purpose

purpose a particular saying: God (saith Hee) hath looked down vpon the Childeren of *Psal. 13.* Men to see if there were any One who had understanding, or did seeke God: They are all decayed, they are altogether become unprofitable, there is None that doth Good, there is not so much as One. It seemes according to this saying y^e this Thing is in itt selfe so wonderfull, y^e God would not beleue itt vntill Hee saw, and considered the same, and numbred men one by one. And although wee being now enlightned by true faith know in some sort the end for which wee are created, and y^e to which wee must tend in this world; neuerthelesse wee are very much Ignorant of the true way, and meanes to attayn therevnto, and if perhaps wee know the same, yet the desire wee haue therevnto is soe small y^e the knowledge thereof doth little auayl vs. In soe much y^e enē yet an illuminated man might well walke through the whole world to seeke out men, who haue obtayned their true end, or y^e tend thervnto, as they ought. This the Prophet Ieremy doth wittnesse saying. *I haue looked round, about, & haue found no Body.* *4. cha.]*

And truly a signe y^e a Man is Actually Ignorant of the meanes how to attayn to this end, is, y^e there is scarce an Art, or science soe abstruse, or hard to be learnt vpon the earth, as this; also very few haue the right knowledg heerof, and those y^e haue

itt, find scarce any to whom to communicate this Noble science. Which indeed is the greatest dammage that sinn hath done vs, & if wee consider itt well the greatest, and shamefullest exprobaton, or reproach that can be done to Man. For it is as much as though wee with greate Art would teach a fish to swimme, a byrd to fly, or a Man to goe yppon the ground.

There come forth dayly bookes enough which teach vs, that the end, & Perfection of Mans life consists in an vnion with *God*, but very few teach wherein this vnion doth consist, or how wee can certaynly attayn therunto. If there be any that handle the same, they seeme to vs to be too obscure, too high, wee cannot vnderstand them, wee hold them to be full of error, wee impugne the, wee reiect them, mo^t part of Men haue noe more desire, or longing therevnto, yⁿ a horse, or a Cow to pretious spices: this in truth: deserues more to be lamented yⁿ any thing in the world; and especially that wee obserue this Blindnesse amongst Religious, and Spirituall Persons, whose state, and Vocation is properly aboue all others to discern, and seeke to obtayn this end.

And if so be there be any who apply themselues according to true Doctryn to seeke vnion with *God*, and to obtayn in Him their Happy, and blisshed end, they reckon, and esteeme themselues to be vnited,

before they are well approached vnto Him; Albeit notwithstanding that the word vnited is not vnknown vnto them, and they are not ignorant what is required that a thing may be sayd truly to rest in its end. Which is a signe that they be really estranged from their true end.

When wee see a thing to be neere Another, or to touch only the same wee do not think itt to be vnited therewith. But to hold y^e to be perfectly vnited with another thing, it must loose all dissimilitude, leaue all propriety, depart from all Multiplicity, & assume the likenesse of that wherewith it is vnited. Hence wee doe not say that the Iron is vnited with the fyre, as-long as wee perceiue itt to be Iron; but to be perfectly vnited, itt must be soe glowing: that itt seeme to be wholly fyre, and not Iron. Wee also do not esteeme the Ayr to be vnited with the sunn-beames soe long as wee can perceiue any thinge else in itt y^e light, and clearnesse. In like manner wee ought not to esteeme our soule to be vnited with *God* vnlesse shee be with all her Powres so wholly auerted from all Creatures, and from Herselfe, as though neither shee, nor they were at all. And being wholly Conuerted to *God* so enjoy his sacred presence that shee know, tast, or feele nothing but *God*, for y^e is shee first of all Perfect, and hath obtayned her end.

Agayn wee doe not say that a stone reits

vppon the earth when it is loose by the ground, or toucheth the same only with some corner; for it shewes the Contrary; not resting vntill it ly flat, and firme. Yea to rest the securer it imprints it selfe, as deepe in the ground as it can, and in the meane whyl: Man esteemes Himselfe to be in God, and to rest in Him when perhaps hee is somewhat neere vnto Him, or with some one of his Powres knoweth; or toucheth not Him, but some thing like vnto Him. Which is a Blyndnesse to be much lamented. And the more becaus many Heare, and vnderstand the same; and yet are no more touched, or moued therewith then as though it did not concerne them at all; when as notwithstanding they cannot be ignorant that out of this end, no Happynesse can be expected.

Truly if a fish should see the water, and did not make hast to leape into itt; if a stone should hang loose in the Ayr, and not fall down-wards, wee would affirme the fish to be dead, and that which seemed to be a stone, to be noe stone. What shall wee now say of Man? and to what shall wee liken him who doth not tend to his first, and pryme end? Heare what the Prophet Dauid sayth of Him. *Man being in Honour did not vnderstand; Hee compared to brute Beasts, and is made like vnto them.* And to shew the small difference betwixt the one, and the

sal. 84

ether, Hee repeates the same twise.

This hath ministred Occasion vnto Mee amongst diuers other Bookes which treat of the Perfection of this life: to add this small treatise. If peradventure in this common erring; wee could by the same suggest aswell to our selues, as to others: some apt Meanes for the obtayning of our Blisfed end to which wee are all created, for which wee ought all to tend, and for which wee haue all receiued our Body, and soule in this present tyme, expecting the Day in which wee must giue account how little, or much wee haue approached to our Blisfed end; (which is God) and are vnited with Him; when as according to the Measure wee are to expect reward, or punishment.

To declare this Matter further I could find nothing better to come to our Intent, y^t this present treatise which wee haue written of the Perfection of the soule in this life, and of her true finall end; and to call itt the *kingdome of God in the soule*. Which our Sauuiour Christ teacheth in the Gospell saying in expresse words. *The kingdome of God doth not come with Obseruation; for behold the kingdome of God is within you.* Which words are very cleare, and are both by S. Thomas, S. Bonauenture, and others vnderstood of the Internall Kingdome in the soule. This *kingdome* the soule obtraynes, when as in due or-

Luk. 17

der shee hath subiected the inferior Man to the Superior, and the Superior Man to God who yⁿ doth liue, and raigh in Her, as in his *kingdome*. For Confirmation Heereof S. Cyrill, Ierome, and Augustin vnderstood these words of the *Pater Noster*. *Thy Kingdome come*. Of the Spirituall *kingdome* in the soule. Whereof S. Augustin had particular experience as appeareth by his words when Hee sayd: *O great Depth! ô sweete secrecy! ô secrecy! without Bitternesse of bad thoughts! without perturbation, impugnation, or Payn.* This is the ioy whereof our Sauuiour said.

Math.
33.23.

Enter into the ioy of thy Lord.

The reason wee haue to take this name the *Kingdome of God* is first because euery one desires to tend thither. Who desires not to be a *king*? who would not to the end of the world goe ouer the sea, and Mountaynes, if soe be there could be shewed Him an entrance into the *kingdome* of Heauen? How therefore shall any body neglect the Doctryn wee heere giue, to shew Him that *kingdome* in Himselfe? Truly if to one, who with greate labour did fetch water a farr of; we should shew Him the Fountayn from whence it did flow within his owne Howse: who would not spayr the Labour of fetching itt from abroad, and enioy that Hee had within doores? where the *kingdome of God* is (there is God) who is the fountayn of all Good, Beauty, and Perfection,

which Man seekes out of Himselfe with greate Labour. Yea by the *kingdome of God* wee vnderstand nothing else but a perfect vnion of the Soule with God. And therefore vnderstanding that the *kingdome of God* is within Her, each one ought to be enflamed with a greate Desire to seeke the same.

Secondly because the word *kingdome of God* doth make best known to euery one the nature of true Perfection. For all know y^e where the *kingdome of God* is, there may be noe sinn, vice, bad Affection, or desire; no trouble, commotion, Mutability, or instability; no Aridity, or vexation; but through a Death of all Humayn Frayltyes, and imperfections man must haue in Him an abnegation, and sequestration not only from sinn but also from all created Affections whereof God is not the cause; and in place thereof Hee must haue all virtue, and Perfection; yea an Angelicall Purity in perfect Rest, and Peace in God; which neither for suffering payn, or any other Affliction is disquieted. And in Truth such ought to be the Vnion of the soule with God which is her vtmost perfection, and end in this life; as was that wherein God first placed Her. And with reason it requires the vttermost Perfection of Man in this life, for Hee ought to rest perfectly therein, and to be able at all tymes to attayn thervnto; and albeit by reason of his Fraylty hee oftentimes separa-

True
Perfection.
sion.

tes himselfe from itt, and that hee cannot itt this life (which is but the way to the next) come to a Constant, & Perfect Rest in *God*, and a full satiety in him. There is notwithstanding appoynted him a certayn Vnion with *God* which hee may obtayn in this life, wherein hee finds a Rest, and repose in *God*; which is such, as doth sufficiently satisfie him heere in this life; and therefore hee ought to tend vnto itt; and this Vnion must be such, that it come soe neere as can be to that of Eternall Blessednesse. And Principally be without *medium* or Meane, although obscure, and in *faith*; whereas the other is in perfect Charity, as a full reward of this life. Of this true Vnion with *God* diuers Spirituall Teachers speake whose words for breuities sake wee heere omitt thinking that the deuout Reader doth make noe doubt of this Truth; And only say that wee haue determined to treat heere of this vttermost Perfection vnder the Title of the *kingdome of God*; demonstrating what is required of Man to attayn therunto, and how hee hauing obtayned the same shall alwayes retayn itt. For soe farr (it seemes) hee can come to, in this life.

Therefore of this *Kingdome of God* we will heere speake teaching the soule how shee shall find *God* without *medium* or meane, or any thing interposed in her, and retayn him in all Places, workes, Paynes, and

Troubles. And that wee may the better be vnderstood wee will exhibitt this not in sublyme, and subtile; but simple words, and declare itt with common similitudes intending more to instruct the simple, and humble of hart yⁿ the witty, and selfeconceited. Imitating Christ who thanks his Father *for that Hee had hidden itt from t^e wise, and prudent, and had reuealed itt to little ones.* Luk. 10. And also vsed oftentimes ordinary similitudes thereby to expresse the Euangelicall Mysteryes. The Order which wee will keepe heerin; is this first wee will speake of the greate Ignorance, and stupidity of Men in seeking after their end (which wee say to be the *Kingdome of God*) and what wee do vnderstand thereby, and how grossely they stray from the right way that leads thither. Then with common similitudes will wee shew how they must behaue themselves to find itt; and afterwards wee will sett downe in particular what is required in the soule to become the *Kingdome of God*. Where wee will then teach her how shee shall suffer herselfe to be lead therein by God: & how shee shall perseuer there constantly in all aridities, corporall Payns, Afflictions, & lastly in all exteriour distractions; and imployments.

THE II. CHAPTER.

*How grossely Many doe erre in seeking
God, and therefore doe not find, or
know the Kingdome of God
which is in them.*

IT is much to be admired: that Man who is created to the likenesse of God, & hath him for his Finall End, doth soe little seeke after God, but rests soe quietly out of him. And no lesse is it to be admired th at amongst those who seeke God, soe few find him. Truely wee would say that God being Mans only end; that assoone as hee seekes after God hee ought to find him. Like as the stone soe soone as it is loose presently falls downe to the ground its proper Centre. And notwithstanding wee see dayly amongst many soules louing God who with greate courage haue left the world, and all occasion of sinne, and apply themselues wholly to seeke God. Very few neuerthelesse come to the Perfect knowledge of God, and Vnion with him, who is their sole end.

Some Breake their heads before they haue scarce begunn, and stopp in the Beginning of their course; others not knowing better think itt enough that they be in the way, and remayn adhering to subtile images, or some sensible feeling of God being

as yet very farr from the Truth; Others intending to proceed further, fall into strange Phantasies, & Opinions: which they themselves doe not vnderstand, and they thinke they haue obtayned the true end: yet neuertheless haue nothing but high, and obscure words. And being they neither consider or know what Mortification, and Purity of life is required to the Perfect Vnion with God their liues are more according to the senses y^a to the Spirit; And soe they expose themselves, and Spirituall Doctryn to the Contempt of Others. Others agayne there are that doe their endeauour to come to God following the good Counsells, and Instructions of their Directors who shew them sufficient Meanes which they also faithfully obserue but with small progresse, or Constancy. This Day it goeth thus with them, to morrow so. Now they thinke they soe possesse God that they cannot loose him. To morrow they find themselves soe estranged from God that they thinke they shall neuer attayne to him agayn. And in this maner they spend mannyeaues groping, as it were blyndfold after God, that which they haue, doth not satisfie them, and to that to which they find themselves interiorly moued they know not how to attayne, and amongst these, some of the faythfullest remayn all their life disquieting themselves after their beloued. But Others for the

Most part turne backe agayn to Creatures,
and leaue of seeking God.

To Conclude it is very rare to find any
that seeke God in Verity, and obtayn
rest in him, for which they were Created,
so that the Kingdome of God which is
within them is for the most Part vnknown
vnto them. Whereof indeed notwithstanding,
if One would search out the true rea-
son, hee should soone find; It is not becaus
God is soe hard to be found (for that can-
not be, since hee is the end for which Man
is created, and Hee also sayth of himselfe

say. 36

It m.

10 10.

I am found of those who seeke mee not but be-
caus wee seeke God grossely. And hee
would not much wonder that amongst so
many soules seeking God soe few find him;
but rather how it is possible y^e there are so
many found who seeke God after so grosse,
and stupid a manner. For hee would percei-
ue that they (through their manner of see-
king, or at least through their grosse pro-
per working) doe entangle themselues a
new with Creatures, and estrang them-
selues from God. With greate reason said
the Prophet Dauid. *Our Lord hath loo-
ked down vpon the Sonns of Men, to see if
there were any who understood, or sought
God.* For vnderstanding is giuen to Man
only to seeke God which hee ought to em-
ploy in nothing with such diligence, as
Heerein. And yet Hee seemes in nothing

sal. 13.

2.

more yⁿ in this poynt to be depriued of all vnderstanding, and Iudgement: for should God be found after such a manner of seeking as Men commonly vse; it would be needfull that Hee should either by Violence, and Miracle draw them all vnto Him, or change his Deuyne Essence, and accommodate Himselfe to the grosse manner of their seeking. Whereof many absurdities would arise which for Breuities sake I omitt. Only for more clearenesse of the ensuing discourse wee shall speake a little heereof breifely shewing with how little vnderstanding, or reason many doe seeke God.

S. Bernard saith that in seeking God wee must proceed in the same maner as wee do in seeking after any other Thing wee would gladly obtayn. Hee that seeketh any thing obserueth alwayes with greate Diligence the tyme when, the Place where, also after what manner it must be sought, & enioyed. This amongst Other things wee see in the hunters that seeke to find out, and Catch the beast, or fowle. They obserue very diligently the tyme, and Place in which that Game is most commonly to be found. And besides that; haue their seuerall Meanes, and wayes which they vse in catching them, according to the diuersity of the Game. Some they take with Netts, some with Doggs, others they shoot, &c. In which Obseruation, if they come to misse, it

is noe Meruayle though they catch nothing but loose their tyme, and labour in vayne, and expose themselues to the laughter of Others. As for example: if one should looke for the Herons in the midst of the corne field in the heate of summer, and hunt her with doggs, as hee would doe the hare: doubtlesse hee might iustly be counted of each one imprudent, in not better obseruing the tyme, place, and manner in Catching of that fowle. In the same manner also in seeking of *God* are diligently to be obserued, the tyme, place, and manner after which *God* is to be found; yea much more yⁿ in any other thing. For it might soe fall out y^t the other things may be found out of their vsuall season, place &c. But not *God*. For hee is alwayes one selfesame, symple Being in whom neuer happeneth the least Mutation of tyme, Place, or manner; And therefore albeit hee be sought seuerally by diuers in the Beginning; yet neuerthelesse all those wayes, and proceedings must at length end in one symple, and vnchangeable: that only can find him which must also be as differēt from that, by which created things are sought after, as *Gods* Condition, and Nature is different from Creatures And notwithstanding heerof is scarce any Notice taken. For as many as there be Men that seeke *God* so many seuerall wayes, and manners of seeking there are by which they thinke to find.

him. Yea the selfesame body holdeth this day one manner of proceeding, And to morrow another. And all these haue little, or noe Consideration of the essence, and nature of *God*, but are so Affected as though *God* were sensible, and Corporall, as other things are. For Manifestation heerof behold the dayly Exercises of those that seeke *God*, as are Meditations, Aspirations, forcible, and actiue Conuerfions to *God*. By those they would gladly find *God*, and vnite themselues with him. For many vse these not as the first Meanes, and the beginning of the way to *God*: for which they are conuenient, and necessary, but hold them as the finall end; and to these only I direct this speech.

And in truth if wee consider it well, wee shall Iudge these persons to be like vnto the hunter who would go about to catch the Heron with Doggs: not only in the Open field, but vppon the open markett Place in the view of the whole world. Yea wee shall Confesse that this would sooner happen yⁿ that Man through Meditation, Aspirations, and such like operative Exercises should obtayn *God*. For *God* is more auerted from vs by reason of our Imaginary Thoughts, and framed workings, yⁿ the heron from the people. For his place is only in peace, & hee is not to be found but only in a pure Abstraction from all Created things. Wherefore

when hee would speake vnto his spowſe
 Oſe. 2. hee ſaid. *I will lead her into the deſert.* And
 14. there alſo did the Prophet Dauid ſeeke him
 Pſal. ſaying. *Loe I haue gone farr flying away:*
 34. 8. *and abode in the wilderneſſe.* And our Pow-
 res who but as Doggs runn a long the
 ground apprehending, taſting, and fee-
 ling inferior, and created things; are no
 more apt by their owne forces to apprehend
 Taſt, and enioy God y the Doggs to catch
 the Heron: for God is driuen away not only
 when wee would grope after Him with our
 formes, or feelings; but alſo when after an
 Imaginarie manner wee caſt the ſight of our
 naturall vnderſtanding vppon him. As hee
 ſaith in the Canticles 6. 4. *Turne awa thyne*
eyes from mee, for they haue made mee fly
away.

And Men ordinarily doe not only fayl in
 the manner thus ſtupidly ſeeking God, but
 alſo in the place, & tyme. For they ſeek God
 without; whom they haue Him within. And
 who is neerer vnto them, y they are to the-
 ſelues, Doing as much agaynſt all reaſon as
 hee who ſhould ſeek in forraign Coun-
 tryes with great labour, and Care for the
 Cloaths hee hath on his Backe. Or ſometh-
 ing which hee hath in this pocket. More-
 ouer theſe outward ſeekers erre becauſe
 they ſeek God only in the Church, and in
 the Place of their Prayer. And when they
 are departed thence they lett go agayn.

What before they had obtayned, thereof. Because they will not take the Payns for to be carefull to retayn itt; (God being neuerthelesse in all places present a like; and therefore ought also a like in all places to be sought after, and held) imitating heerin a foolish Merchant , who hauing receiued into his shopp a summe of Money. As soon as hee goeth forth suffers it easily to be take away; or casteth it away either for feare it should be taken from him; or to free himselfe of the care of Keeping itt, and soe remaines alwayes a like in Penury , and want.

Those also that seeke God are oftentimes defectiue in the Obseruance of the tyme in which God must be sought, and found. For some seeke him carefully in the tyme of Deuotion when they find themselves interiorly moued towards him, but in tyme of aridity, and internall desolation they leaue of seeking, and conuert themselves exteriorly to Creatures. Wherin they may well be compared to a Hunter that would neuer goe a hunting; but when hee were sure the Game of itselfe would come, and meete him. But if hee were to take any paynes, or vndergo any difficulty in finding out of the Game hee would rather keepe himselfe at home. Or to Another that would follow the Game noe longer y^a hee found fayr way, but as soone as any foul, or trouble-

some passadge did occurr would presently leaue of the pursuit, and returne home, whe notwithstanding the Beast might easier the haue beene taken; if hee had then vndergon some Labour in the pursuite thereof.

Others there be who when they haue done their endeaour for some tyme to find *God*, if any occasion be offered vnto them of some corporall recreation, of sensible delight they powre themselues out wholly vpon itt; and loose on a sudden all which before with greate labour they had obtayned doing like vnto imprudent handy craftsmen, who the first Soulday, or Holy day that comes, spends all they haue gotten with greate Labour the whole weeke before, and so remayne all their liues poore slaues.

Some others there be who sometymes resist manfully there sensuality, for the finding of *God*: but afterwards it seemeth exceeding tedious to them to liue in a continuall Dying to the senses, and so out of Inconstancy of hart lett goe, and loose all that which before they had gayned of themselues; and afterwards beginn a new agayn. Being like vnto one that taketh vpon him to rowle a heauy stone to the Toppe of a high hill; which when with extreame Toyle, and labour hee hath gotten to the midst of the hill, or further: presently out of lazinesse, or negligence lets it tumble downe agayn to the Bottom; and

so through lazinesse, and want of a little more Diligence spends his whole life in a continuall labour without Rest.

In very truth euen after this manner, and more vnwisely do many: yea the most part of those that seeke God. Who (if it were but well demonstrated vnto them by some illuminated men how rudely, and vnwisely they seeke God) would be much ashamed in themselves, and nothing at all wonder that they do not attayn to God; making so little difference betwixt the seeking of God, and created things.

But omitting this grosse kynd of erring, to be short, I only say that such men proceeds with God like vnto children which wee sometymes see after their childish manner to imitate the Church seruice, erecting an Altar, and hauing some Image of Iesus, or other picture which they decke, & trimm now after one maner, yⁿ after another; sometymes carrying itt very solemnly with singings, and noyse; soone after it is cast behynd some chest where it lyes seuerall dayes. Sometymes alsoe they traile it along the streets. In fyne, their manner of deuynе seruice hath no other Rule, or order, but only their childish Affection without any other Discretion. Soe doe all these Spiritualists with God; each one framing to himselfe a God after his manner great, or little, of Gold, or Wodd (to wit) internall

Images, and similitudes of the Deuinity, or Humanity of Christ: and all their Exercises are to that end, and haue no other Rule, but their sensuall appetite which as childeren they seeke in God. When they haue any sensible feeling of God yⁿ they are very diligent, and feruent, and haue greate complacence in their Exercises; making many purposes, and Fayr Considerations, and similitudes which they adorn, and ascribe to God, but when the wynds turne agayn, and this sensible Deuotion doth not follow: yⁿ all their ioy perisheth, and all Piety also, or perhaps they may trayle yet after the with drow synesse, and tediousnesse their old Customes, till there arise in them some new Gust.

In very deed it is more to be admired that there are soe many of these Men to be found, and amongst them alsoe diuers which otherwise seeme to be wise, and prudent: and yet can neuer attayn to God, or know any thing of the true Vnion with God. For albeitt peraduenture they keepe themselves from grosse faults they rest notwithstanding too grossely in themselves, and deserue not the name o^f soules seeking God; for they seeke themselves whom they also find, and hold: and not God, and cannot be said to be loose, or compared to a stone that is loose. For in Truth they are fast. It may be with them as with a stone that lyeth fast vppon a beame

from which being loosened beginneth to fall downwards, but meeting presently with the loft, or floore there it stayeth, and refterth with as little likelihood of reaching to the ground, as before So also those People may perhapshaue ridd themselves of greate sinns, and begunn to lift themselves vp to God, but remayn instantly adhering to themselves, and their Exercises vpon which they so firmly rest; that they as little obserue the Internall Motion of their Hart to God, as they did before; and consequently the *Kingdome of God* within them is wholly vnknown vnto them, neither doe they euer behold the face of the *king*.

THE III. CHAPTER.

How Others alsoe doe err (though not so grossely) in seeking of God, and therefore doe not find the kingdome of God within them.

BVT it is to be admired, and alsoe lamented that there are yet many other deuout soules found who with right Iudgemēt seeme to seeke God; nor willing to comprehend God with their owne force, feeling, or Gust; but exercise themselves (as they say) in abnegation of themselves with a pure Loue in the internall naked fayth to God; and that constantly at all tymes, and Places;

so that they thinke they are perfectly free from all Creatures, & themselves, & conuer-
ted directly to God. And notwithstanding
amongst these also so few there be that
really find the entrance to God, and his king-
dome *within vs*. It is cheifely out of compas-
sion I haue to these soules who out of a good
meaning do incomparably more for God,
and therefore deserue better yⁿ those others
to be holpen as coming much neerer to God
yⁿ they that haue caused mee to putt in wri-
ting this Doctryne of Spirituall Instructions;
whereby to shew them wherein they
erre, and lead them into the right way to
God.

And as touching the defects of these.
They are not soe grosse, and externall: as
those of the former sort of Men, but inter-
nall, hidden, and hard to be discerned, by
reason that in many things they come very
neere to the true maner of finding God. The
greatest defect wherewith many of the are
possessed, is that they thinke to find no lett,
or hinderance, but to haue surmounted the
all, yea beleieue that they haue found God
rightly, and that there is no more by them
to be exercised. Through this, it comes that
they remayn alwayes in their defects, and
neuer gett further; yea seeke no further.
But yet others who by inquisition, and prac-
tise know what is required to haue God tru-
ly present; easily perceiue by the life, and

Conuersation of such, that they are deceiued, and are not, where they Imagin, and ought to be.

It were truly to be wished that some such like illuminated Man would shew these erring soules clearly their errour, and with all teach them wherein they are defectiue. For otherwise wee can scarce tell them any Thing which they haue not oftentimes read in spirituall bookes, and thinke thereby that they haue all in them that those treatise of, concerning the perfect Vnion with God, for all which those bookes teach (that there are to be passed) they perswade themselves to haue past, & all that they say is to be experienced; they thinke also that they haue experienced in themselves: for thus they presume, and so they speake.

But to helpe these soules who deceiue themselves through a false shew of Perfection I know nothing for my owne part more fitt yⁿ to lay before them at length the words of S. Bonauenture wherein Hee describeth the Perfection of the soule in this life, which wee call the *kingdome of God in the soule*. *This is the highest Perfection of Man in this life so to liue in God that the whole soule with all her powres, and forces united in God become one Spirit with Him. Also that they think of nothing but God, feele nothing but God, understand nothing but God; and all Affections of the soule united in exultation of*

and only repose sweetly in the enioying of her Creator. For the Image of God in the soule consisteth in these 3. potiores, to wit, understanding, memory, and will, and so long as they are not wholly imprinted in God the soule cannot be said to be Deiforme. For the forme of the soule is God, and shee must be so imprinted in Him, as wax in the seale. And this neuer happeneth perfectly, but when the understanding is perfectly enlightned in the knowledge of God who is the Supreametruth; & the will perfectly moued to loue the Supream goodnesse; and the Memory perfectly absorpt in be olding, enioying, and holding the supream Beatitude. For in the perfect possessing of these 3. consisteth the Beatificall glory which shall be finished in the next life. Hence it appeareth that the perfect beginning heereof is Perfection in this life. And a little after Hee sayth further. The Perfection of Prayer is that the soule attayn that which shee tends to, by Praying, that is, that shee be wholly alienated from these inferior things, and be only united to Deuyn, not knowing any thing, or able to feele any thing, but God. There resteth the soule truly, there shee perfects herselfe in the clearenesse of Light, and greatnesse of the Deuyn Blissednesse, and security of Peace. Iustly tearmeth this holy Doctor this Kynd of Vnion the highest Perfection of the soule in this life. For in this (as appeareth) the soule is wholly separated from all dissimili-

tude,

tude, and multiplicity; and resteth according to her powres in God; and that louingly, sweetly, and without violence, or labour. Like as the words doe signifie, and the supreme Perfection doth require as each one doth rightly conceiue.

And truly if the Vnion of the soule with God were but according to one powre, or part, and that with force, and labour, so that the soule could not obtayn itt alwayes: shee could not rest therein, or be contented therewith. The Vnion wherein God first placed Man was also such as was said before. Therefore the soule which will come to perfection must consider, and marke well whether the manner wherewith shee conuerts herselfe to God, and hath Him present, be such as is said. For if it be but According to one powre, or part; and must hold that by force shee hath not as yet the right entrance to attayn to the true perfection whereof wee speake. As more clearly will appeare out of that which shall be said heerafter.

Of this therefore lett those take good notice of whom wee haue now spoken, who becaus they find in themselves some denudation, internall peace, and Rest; esteem themselves to be vnited to God; whereas notwithstanding to the true Vnion much oftentimes is wanting. And there exercising themselves as they do would neuer come to the perfect Vnion. For though it

be very commendable to stand in such an internall disposition; for as much as it is a meanes to greater perfection; yet neuerthelesse in these it is reprehensible becaus they take the *medium* for the end, and rest therein: thinking they know the Right manner of Vnion

Let them then reflect vpon these words, and vnite themselues with God according to this which S. Bonauenture describeth which comprehendeth the very Topp, and Hight of Perfection. Not forgetting to obserue also the grounds. For as Hee who only looketh vp towards Heauen, and doth not see how low the Earth lyeth beneath Him. Cannot well Iudge wether Hee be eleuated high in the Ayr, or no. So Hee who only attendeth the vtmost of perfectiō which speaketh of Vnion, Rest, Denudation &c. which nature can also Adorne, & Imitate, & doth not reflect vppon the grounds thereof, whither Hee haue them also in him; may easily perswade himselfe that hee is very Perfect to whom notwithstandinge in truth there is much wanting. Hee would be more assured thereof if hee did reflect, and consider well whither hee haue truly in him the grounds which Perfection requireth. Whereof wee shal treat heereafter in particular. And thither wee send such like soules; desiring that they will reade the ouer with humble Attention, and Iudge without Affection whither they haue them or no.

And so letting passe the internall dis-
position of the Perfect seeming, People with-
out searching what their internall object is,
whither any subtile Image, or whither they
rest in a naturall Idleness, or else in some
guist of *God* wee exhibitt vnto them their li-
ues, and dayly workes which are the surest
wittnesse of Truth, and cannot ly. The sou-
le y^e which in the foresaid manner hath ob-
tayned *God* must be wholly deuine in her
workes, words, and omissions, so that wee
may perceiue her to be interiorly vnitd to
God. And this the word vnited importeth;
which requireth no other explication: so
that the soule is not only to be voyd to the
vtmost of her powr of all that hath any
species of euill, and be prepared to all vir-
tue, and good. But must also alwayes per-
forme the best, and perfectest to her abilitie
purely for *God*, without any respect of pro-
per interest. And not contented to do that
which is good, when better, and perfecter
can be performed; this requiring in her the
Annihilation of herselfe, and the Vnion
with *God*.

Now wee see many Spirituall Men to be
heer in defectiue; who speake well with the
Mouth concerning Perfection, and Vnion
with *God*. But their liues, and Conuersation
poynt out severall Imperfections which are
not compatible with the true Internall Vnio
with *God*; as the least lost tyme in vnprof-

table words, or workes making little account thereof, nor finding any internall hinderance thereby. Or at least when they are to do necessary, and good things they apply their whole nature, and senses therevnto. In verity this is too too easy to obserue, for one that hath his Internall eyes illuminated, to whom that alone is a sufficiēt signe to Iudge that these euen in the tyme of their solitarynesse, and Prayer haue not *God* truly present without *medium*, or meane, & if they would but well search into their fund they would yet find much more which cannot stand with the true presence of *God*.

The interior defect of these Men are wholly contrary to those whereof wee haue spoken in the precedent Chapter; for they erre because they remayn in the *medium* or meane not going forward to the end; but the latter stay or rest towards the end, and thinke they haue obtayned itt without hauing, or vsing competent Meanes. Lett vs for more clearnesse expresse by a similitude the State of Both, but principally of the latter, that beholding the Difference; each of them may the better know their interior State, and discerne why they remayn so estranged from *God*, and how they must attayn to him.

The first sort of straying soules may be likened to one who in the midst of the Land seeketh with greate Labour, and toyle that

which hee should seeke beyond the sea. not knowing how, or by what meanes to come to the sea; yea being Ignorant that hee must passe the sea to fynd that which hee seeketh. For *God*, whom they should seek for, aboue their nature in Spirit without any Image, in Quietnesse, and solitud, they seeke him in their nature, and proper land through Images, operations, and multiplicities, and are wholly Ignorant of Informitie or being without Image in Quietnesse, and solitud; or that *God* is to be found there, & that they must make a passage ouer to come thither.

The others are as One that knoweth well hee must passe ouer the sea to obtayn that which hee seeketh, and for this end hath already left the Land, and come to the passing ouer the sea which hee well seeth: but goeth not rightly to worke to passe it ouer, not knowing how hee must sayle. So those know full well that *God* is to be found aboue their forces in an infirmity, or being without Images, and pure nakednesse. And they apply also themselues to it vsing diligence to come thither: but being there abouts they know not how they must behaue themselues there, & how they shall gett forwards. Some notwithstanding come neerer y^e others, and all fayle not a like but in seuerall wayes grossely. For some of them yea perhappes the most part think they do

exercise themselves in a naked sayth, and true Abnegation: and yet for all that they rest in subtile formes, or images, and are full of proper will. Such as those may well be said to haue passed further through the Land yⁿ the first, and come neerer to the sea, yea see the same before their eyes because they haue some little denudation, or nakednesse: neuerthelesse they are not vppon the sea, but stand vppon the euen ground.

Others exercising themselves in *Faith*, & hauing left many Exterior things for God though not all, find well in themselves some denudation from creatures: and internall Rest, and peace: and can also now, and then conuert themselves thither in themselves. And heerby they think they go right to God without hauing further thought of leauing any more. Being like to Him, that is in a shipp which, albe it be in the sea yet neuerthelesse it is bound fast with a Cord to the Land, and becaus Hee looketh not out of the shipp, or heedeth the Cord wherewith it is tyed, thinks it sufficient that Hee be in it, and imaginis himselfe continually to sayle forward whereas notwithstanding Hee remaines still in the same place.

Others there be that forsake all exterior things, but retayn themselves: seeking their owne comfort, interest, and ease in God. These haue the introuersion more constant, & therefore think they haue obtayned God,

or go right to Him. But they are like to one that is in a shipp departed from the Land, but is runn on a shelve, and becaus that He is in it, holds Himselfe contented being from the Land, not considering that Hee lyeth fast. Thinks Hee sayles forward continually in the sea; and notwithstanding doth not moue.

Others agayn knowing full well that they are possessed with themselues, and that they must deny themselues to come to God, endeauour by their owne workes to doe itt, and are like vnto Him who knowing that the shipp (Hee is in) sticks fast: seekes to cleare her by plucking, and hayling at a cord which Hee hath fastned to the mast deeming thereby to make the shipp loose, and putt her forward in the sea, and in this meane while doth but Labour in vayne.

Others being free from all Externall things, and from themselues also, think this is sufficient, and therefor do no more: be- leiuing that they so remayning shall more, & more be vnited vnto God. But these are like vnto Him that being now in the sea, and from all Lands; thinks Hee is to do no more, and neither putts vpp mast, or hoys vs vp sayle; deeming that the fludd of the sea will carry Him into the Hauen; and in the meane tyme lyeth floating vppon the water driuen now hyther, now thither without profiting. Lo thus many are deceived of

this last sort of Men that seeke God: who may well be very neere the right way to find God; but yet really are not in itt; and that becaus they either leaue not sufficiently all creatures, and themselues: or becaus they worke either too much, or too little in God, or haue before them some subtile Image. They know not that being naked, and free from all creatures, they must be vnwrought, and vacant in themselues, and their Spirit raised aboue the Powre of the soule where they would perceiue the influence of the deuyn light by which they would be more eleuated aboue all creatures, and themselues into God. Like vnto a shipp which being in the mayn sea with full sayle by helpe of the wynd is driuen towards the Hauen.

But they remayn as straying ships in the midst of the Ocean which know not the right way to the Hauen, and sometymes runn on a shelve, or driuen through tempests into some strang Countrey, yea it happeneth sometymes to be splitt, and be cast away. In like maner these erring soules (Being there is no cessation betwixt God, and nature) may perhaps remayn for some short tyme with their first seruour, and deeme they haue God, or at least are in the right way to Him; but afterwards they fall wholly into Nature, or stand in strang opinions, and fantasyes, or Conuert themselues

with danger to Creatures.

And put the case that some one of these could persist in his Naturall introuersion; (without passing in the meane while out of Himselfe into *God*) this man might be said to be neere *God*, but not in *God*. And albeit that hee who is close by a thing doth in some part enioy it; yet it is not so in this. For as wee heeretofore haue touched, and shall say more heereafter, of the true presence of *God* wee cannot haue peice, or part but All, or None. And therefore although it may seeme that these Men approach neere to those who haue rightly found *God* in the. There is neuerthelesse a greate difference betwixt them; not only interiorly, but also exteriorly in their Liues, and Conuersation which is also easy to be perceiued. For the one may well be good, and virtuous, but the other heauenly, and deuine. The one be Men, and wee find yet in them *Humana*, or that they are men. But the other be earthly Angells, and are wholly dead to all that is Humayn. This will appeare Heereafter when wee shall lay open the internall disposition of Both.

THE IV. CHAPTER.

*The caus of Erring of the Foresaid
soules seeking God.*

BEFORE wee put these deceived soules into the right way, wee must first of all demonstrate vnto them more at large the caus of their erring as wee haue already described the maner; that knowing the same they may the better auoyd itt; and thereby also take notice of the way which they are to hold. And as concerning the first. I beleue that by what I haue said in the Beginning they might discern, why they so grossely erre from God. But the last being they are in the right way distinguishing as they ought, and also obseruing both tyme, and place to find God. How comes it that so few attayn to God? its true wee haue said that amongst them many suffer themselves to be deceived through a false Conceit of hauing found God, or that certaynly they shall find Him by their maner of doing. But All are not such like. How comes it then that those who lay open their fund, & are rightly instructed of the truth find not God at length? and how comes it that those others do not come in tyme to perceiue that they are deceived? to this: I answere that as the defects of these people are hidden, so are also the

reasons thereof, no lesse, but much more hidden. And first although their maner of proceeding to seek *God* come very neere in many things to the true finall maner; neuertheless it is not the right, as shall appeare by that which will be said heereafter. For these haue both read, and heard much of Perfection, and know that *God* must be found vnimaginarily in an Internall Rest, and nakednesse. But they sett themselves to obtrayn this more by an naturall working, yⁿ a Totall Abnegation. And although they imagine Themselves to walke in a naked faith; yet if it were well examined, wee should find it to be otherwise, and rather accordinge to the senses; and that they lue with *God* like children, as well as the former; albeit more couertly; becaus they will seeme to be great Men.

But although some of them had taken the right way before, yet it may for many reasons fall out with them like vnto one that in the Beginning of his Iorney enters into the right way. But neuertheless doth not arrive at the end, whyther it leads, and where hee intended. And this becaus that either hee doth not keepe, and hold on in the right way, but falls into some by-way, or other; or remayning in the right way, Hee loyters, and neglects to go forward, or some thing, or other happens vnto Him which hinders Him in the way.

In like maner it hapens to soules who haue sometymes apprehended the right way: but becaus it is exceeding narrow, and hath many by-ways on euery-syde which our crafty nature hath made: (the soul following, as the shadow the Body which hydeth the right way from her, and sheweth Her the deceitfull) it falleth out that many good Men that had begunn well do declyne from the right way, and make a wrong ending.

Others there be that suffer not themselues to be drawen from the right way, yet becaus they loyter much, and goe slowly, and fayntly on (where notwithstanding the way is all clyming being against nature, and sensuality, and therefore admitts no standing still) they fall by little, and little backwards agayn, and become like as they were before.

Others agayn who couragiously going on the way with greate desyre of perseuering to the end, meetinge afterwards with Obscurities, Aridities, internall Temptations, and Afflictions (which thinking to auoyd) they declyn from the way, or resolving to breake through, (but becaus they know not how to behaue themselues therein) they sticke fast. And so not any of them doe reach to the Place where God is to be found.

Notwithstanding the cheifest origin of all the errors as well of the former as of the lat-

ter straying soules, is becaus they doe not on their parts sufficiently endeauour to find *God*: but would haue Him at too easy a Rate, and so fayl all; becaus they seeke not *God* at all tymes, and Places. This is a common defect which is the caus why so few find *God* truly. For if they did vse all diligence to that end, although they had many grosse defects in them; yea, and many also of them vnknown vnto them, they would in tyme discouer them, and although they went much about neuerthelesse they would at lēgh come into the right way. For through the continuall seeking after *God* at all tymes, and in all places nature by degrees is depressed, and Brought vnder, and on the othersyde the Spiritt become more bare, & eleuated into *God*. Also by reason of her fidelitie, *God* would without doubt enlighten her, and giue her grace to surpasse all impediments, and at length to find him.

But the Blocke they all stumble att, is want of perseuerance, and diligence; being too greate louers of themselues, and neglecting to performe that which they know must necessarily go befor the finding of *God*; or peraduenture not knowing that there must be such a vigilant care had before wee come to find *God*.

And in truth it is very hard to perswade any one what difficulties there are to be passed before wee can attayn to *God* vnlesse

hee haue already gon the way; hee cannot apprehend that there is required such a Totality, or entirenesse of Himselfe; and so continuall a perseuerance without intermission, or Relaxation. They read of this often enough, & it is oftentimes told them, but they take it shorter yⁿ the Bookes, or writers doe meane itt; which happeneth perchance, because they expresse Perfection in so few words, and the way leading therunto: placing itt in an internall Death, Abnegation, Annihilation &c. These few words shew the beginning, and ending of the way but not that which goeth between, or how farr these two be a sunder; they be short, and intelligible, but comprehend more yⁿ wee imagine as will appeare heereafter when wee shall explicate them; and hence are these ignorant Men deceived.

It Happeneth to them like unto one that views the whole world delienated or drawn in a small Mapp, or vppon a little globe wherein are represented all the Countreys of the world with little distance the one from the other. For if Hee haue no knowledge in that science, and only Iudg according to his grosse visible sight. Hee will thinke Himselfe not farr from spayn, Italy, the Indyas &c. where notwithstanding before Hee could arriue to those places Hee must spend a long tyme with the vndergoing of greace labour, and trauell. In like

maner the Spirituall writers who in their words affect Breuity, exhibitt Perfection vnto vs, and describe the way leading thither with short, and compendious words; whereas notwithstanding, it is longer y^e fro^m the one end of the world to the Other. For Perfection is an Vnion with God, to which, the only way is to leaue the whole world, & all creatures as heerafter shall appeare. Which distance, when the vulgar People do not rightly consider how they are to vnderstand itt being comprised in these breif words before related; they esteeme the way to Perfection to be farr shorter, and easier y^e it is, and apply themselves to itt coldly, & fayntly, and therefore come rarely to the end; yea scarcely to the halfe way.

Wherefor Heerafter wee will put this mapp at lenth withall distances speaking of the way which leadeth to God, How long, and how broad it is, where it lyeth, and what thereto is required all which wee will demonstrate in particular.

But now wee intend only to speake of the Continuance, and constancy which is required of the soules part to make progresse in the said way, and to pursue the same to the end. Which I will declare vnto Her not with many words, but by this common similitude. Suppose, that one were passing along where a swift Riuer were issuing forth of a high Mountayn: in case Hee would

go downe-wards; the current by reason of its swift down-fall would carry him very easily, and roundly; but if hee would goe vp the riuer towards the hight of the hill hee must of necessitie with continuall Labour stern the bark against the streame, and so by perpetuall struiing forwards would at length come to the spring, and origin of the Riuer. And as often as hee neglected to Labour, hee would presently through violence of the flood be driuen backe agayn, and loose that which before hee had gayned with so great Labour, and consequently would neuer reach to the spring head.

Behold after this maner, is also the way to God, All Mens, senses, powtes, and Affections since his first fall are diuerted from God, and runn swiftly, and continually downwards through the midst of Creatures, as a flowing water through the midst of the earth. The Spirit being vnited therevnto is as it were forced to condescend like a barke being vppon the streame, and thus is the whole Man very easily, and without Labour carried downwards towards creatures. But if Hee desire to conuert his Spirit vppwards to God, that is against the streame. (For the Inclynation of his senses is continually drawing him downwards towards the earth, and earthly things) and haue an Intention to come to God. Hee must also resolute to labour without cession,

and strue against the streame of his Naturall Affections, and inclinations. And if Hee cease neuer so little from struing forwards; instantly they carry him downwards backe agayn from God, and make him loose all which before with so much labour hee had gayned. Yet if wee consider itt well, wee shall confesse that hee who conuerteth himselfe to God hath need to be more carefull, more diligent, and more perseuerant yⁿ hee that roweth against the streame. Becaus hee must not only force the boate, but the very Riuer itselfe, hee must violently carry it vpwards against its naturall current. For all his senses powres, and Affections hee must forcibly (contrary to their naturall Inclination) compell inwards, and draw them vpwards to God. For the Spirit Alone without them can effect nothing neither can there be any perfect Vnion with God where all the powres are not wholly absorpt in God.

And although this do happen without forcing of the powres (as heerafter shall be shewed) notwithstanding there is required exceeding greate Diligence, and a most vigilant Obseruation of ones selfe withall the Powres without ceasing. Which Obseruation in the beginning must be with more diligence, care, and continuance; by reason that the Powres, senses, and Affections (which although they be from all exterior, drawn inwards to God) cannot yet so soone

rest quietly in him hauing not as yet so stable, and firme an Inrouersion to God: and do easily of themselues suarue outwards agayn, so that for a tyme they are like vnto a Water without banks which easily floweth out on euery syde till such tyme as it hath settled itselfe deeper into the ground, and made a residence: where it lyeth included, & cannot runn out. Therefor a beginner must withall possible diligence obserue, and keepe together all his Powres till such tyme as they haue situated themselues in the bottome of the soule, and as in a deepe profundity vaited, and quietly resided.

Which continuall custody, and warch ouer ones selfe is sufficiently manifested by that which already hath beene said, viz: that the Perfect deuyn presence which wee seeke, is such, that as it may, so also it must at all Tymes, and in all places to the vttermost endeauour, and Powre of the soule be kept, which is, not obtayned by her otherwise, yⁿ by a perfect Vnion with the same. So that (as appeareth by what hath beene sayd) to seeke God as wee ought, the whole Man at all tymes, and places according to his vttermost Ability must apply himselfe therunto. And yet notwithstanding becaus all Mans Perseuerance is too vnstable, and his constancy too mutable he shall neuer find God rightly so long as hee remayneth in his own forces, (as shall heereafter be shewed)

vnlesse besides this present seeking through Annihilation of his owne doings deriued from a Totall Resignation of himselfe to God, hee come into one constant *now* in which God is perfectly present. For Albeit the soule doth her vttermost endeaour at all tymes, and Places to obtayn God. It is not becaus God is properly so found in tyme, and place, for hee is farr aboue them; But it is becaus the soule which before at all tymes, and places was out of God, lost in the midst of Creatures; should return to herselfe, being that shee in tyme, and place standeth vnder God, and so by little, and little mount aboue herselfe where shee fyni-
deth a constant Eternity in which God is present without Meane. And becaus there are so few soules to be found who so faithfully, continually, and constantly seeke God, hence it cometh to passe, that so few attayn to the true vnion with God.

THE V. CHAPTER.

*That the Difficultie which the soule hath to find God, proceedeth wholly from
Herselfe.*

BUT speaking in this maner I discoura-
ge all soules seeking God; for who is there to be found that will so constantly, and continually to the vttermost extent of his

Powr seeke *God*? it seemeth to be aboue the force of Man, and aboue his inbred instabilitie, and inconstancy. In so much that this want of such perpetuall custody, and obseruation of himselfe is the Occasion of All etring, and Wauering of the soule. Who shall be able to amend this perfectly? Notwithstanding itt must thus be layd open clearly to the soule. For other wise shee makes too light of itt. And knowes not what it contaynes, or how much is required to the true finding of *God*.

When one hath a greate iorney to go it is good hee be premonished of the Length, & Tedioufnesse of the way: to the end that hee may better prepare himselfe least peraduenture finding more Labour, and trauayl yⁿ hee expected itt proue too irkesom vnto him. For Darts forscene doe the lesse harme, And expected payns are lesse troublesome. Wherefore wee haue giuen this premonitiō to the soules seeking *God* before wee put the vppon the way to *God*. And if they will vnderstand vs well, that which wee haue sayd is not so difficult, as it soundeth. Yea it is no more difficult, yⁿ wee our selues make itt. For all the difficulty comes of our parts, and not *Gods*. It is not becaus *God* is so farr from vs, or so hard to be found, that so much is required for the finding of him. But becaus wee are so farr from him, so busied and vnprepared, and so hardly can appre-

hend how Hee must be found. Hee that through his own stupidity, and ignorance seeketh in forraign Countreys with great Labour, and Trauayl, That which Hee hath within Doores, cannot iustly say that such a Thing is Hard to be found, because hee taketh such greate payns in seeking thereof. Hee also who hath many encombrances, and is vnprepared to go, and seeke his friend who expects him, and is ready to entertayn Him; ought not to complayn that his friend is hard to be found; or that hee must take a greate deale of payns to come to Him. Because hee cannot free Himself, and make himself ready to go to Him without much Labour, for that is his own fault.

In like maner the deuout soule although shee vndergo a greate deale of Difficulty to come to God with manyfold, and prolix Meditations, and corporall Exercises seeking God out of herselfe: or albeit an immortified Man fyndeth greate trouble, and difficulty to introuert Himselfe to God by reason of his badd inclination which hee adheres, and which continually draweth Him thence. Neither the one, or the other hath iust reason to complayn that God is hard to be found. For as well the One, as the Other doe caus to themselves this Labour. The one seeking abroad that which Hee hath present within; and the other willingly adhering to things from which hee can-

not free himselfe without difficulty. All the Obstacles which make it so difficult vnto vs to find *God*, and stayes vs from Him, are on our Parts; And wee haue nothing to do but only with ourselues, and therefore they are the lesse to be regarded.

If it were not for these impediments on our parts, it would be very easy for vs to haue *God* alwayes present. And truly the Reason why those who haue no greate impediments in themselues do not find *God*, is, becaus hee may so easily be found. For as the soule can scarce conceiue how inwardly *God* is present vnto Her; so can shee hardly vnderstand how simply, and playnly shee must apply herselfe to this most inward presence. And yet much lesse can shee performe the same, as shee ought amongst her externall, and internall doings. There is none soe facill, as this; when shee hath once the knowledge thereof: yea to turne her eye to the light that is before Her, is not more easy vnto Her, yⁿ to turne herselfe inwardly to *God* as will appeare by that which shall be said heereafter, and hath already beene said; to witt that *God* is the finall end, the life; the proper centre, and resting place of the soule, to whom shee hath an naturall Inclinatiō, as the stone hath to the centre. A stone falleth very easily, and without Labour; euen of itselfe, when it is loose. So in like maner, the Spirit of Man of its own

parts turns it selfe with facility, yea of
it selfe, to God; and all the difficulty is in the
separation of the soule from Affection to
Creatures, and Her selfe. This doth cost her
Labour, and tyme; like as a stone somety-
mes lyeth so fast that it cannot be loosened
without great labour, and difficulty.

But Hee who hath not experienced itt,
cannot beleue itt; and therefore he seekes
with great care, and sollicitude, and la-
boureth without necessity giuing him selfe
work which afterwards hee cannot leaue
without Labour, and difficulty: and yet
must leaue it, before hee can proceed further.
So that, but improperly, and for want of
experince Men vsually say that the way to
God is hidden, obscure, and sublyme: It is
in vs, and our behalfe whence all obscurity,
and difficulty proceeds. Wee are too much
cleuated in our senses, and proper Iudge-
ment; and will order deuyn things accord-
ing to our grosse, and humayn vnderstand-
ing, and not our selues to them. And this is
manifest if wee consider that which the sou-
le doth to find God, and hold him. To witt
by abstraction abnegation, Obliuion, An-
nihilation, Symplication, vnloosing, Rest
&c: (as wee shall heereafter declare) which
is a signe that the soule before had more,
and was more yⁿ shee should.

And like as the right maner to find God
of itt selfe is very light, and easy to be ob-

tayned, so is it also to be held, and kept. For when the soule hath once found itt: shee shall haue no labour, and pain in retayning itt: but will find rest, content, and delight therein. And on the contrary much more labour, and difficulty in going on slowly stopping, and standing still. And if they will not giue credit to mee heerin I will bring them for wittnesse S. Bonauenture in the booke of the gode of deuine Loue. *The soule see ing God, which beginneth to elenate herselfe aboue herselfe to God. Hee compares to one that clymeth vpp a Hill: but with this difference, that Hee who clymbeth up a Hill the more, & longer hee clymeth the more paynt, and Labour He takes, and wearier Hee is, and therefore must rest sometymes, and take breath by which hee refresheth Himselfe, and is better able afterwards to ascend higher. But it is wholly contrary (saith hee) with him who will ascend in Spirit to God. For assoon as hee open his eyes, and is awake hee must clymb continually without resting: for ascending to God, not resting, is Resting: and hee who resteth waxeth weary, and is afterwards worse disposed to clymb. Yea it happeneth sometymes (sayth hee) that when he will rest, hee becomes so weary, that afterwards hee can clymb no more. And a little after, (hee sayth) If therefore the Spirit runn on a pace yⁿ is it with ioy, and pleasure, if it go on slowly it becomes wearisome, and Tedious. If it rest it looseth*
reason

all its forces. And soone after (hee sayth) the reason of the difference betweene these two clymbers is that hee who ascendeth a Materiall hill must use violence to force his heavy Body, Contrary to its Naturall Inclynation, to lift it selfe on high: And therefore becometh weary, and by resting is refreshed, and enabled. But the Spirit that ascendeth to God is light, and hath an naturall inclination to aspyre, and rest in God. And therefore groweth noe more weary by ascending upwards yⁿ the Body by descending downewards, but is strenghned thereby. And on the Contrary when hee doth desist from ascending, necessarily yⁿ hee falleth back to the senses which do obscure, and depresse him, and hinder him: that afterwards hee cannot ascend, and consequently hee is not refreshed by resting, and standing still, but hindred and put back from his ascent to God.

It is with Him as with a feather which the Higher it is in the Ayr the apter it is to fly aloft; but if it once touch the ground it becometh most fowle, and vnapt to be eleuated agayn into the Ayr. So the Spirit by how much more, and oftner it rayseth it selfe vp to God, by so much the more light, and fitt it is to ascend, and keepe it selfe in continuall eleuation. But when it desists from ascending, and giues way to the senses, it presently becomes more slow, and worse disposed to eleuate it selfe again towards God. So that in this continuall seeking of

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God is Labour without Payn, work without toyle, trauell without wearynesse, yea strenth, and refreshing. And therefore (as heereafter wee shall say) it hath, but the name of seeking; and ought not properly to be tearmed soe. And that to perseuer in seeking *God*, and to eleuate Herselfe continually to him proues laborious to the soule in the Beginning. And that shee hath a kynd of an auersion from itt; is becaus in ascending to *God* shee draweth also vpp the senses with Her; and that by reason shee hath not yet the right knowledg how to proceede; And the Spirit, nature, and senses are yet in her inward Man too much mingled together. Neuerthelesse the more shee continues in lifting herselfe to *God* albeit with Labour and payn the sooner will shee be freed frō all difficulty. Therefore the soule seeking *God* ought to take courage heerin, and to animate herselfe to this vigilant, and constant custody of herselfe being shee is not ignorant, that All the defect, and impediment, all the Labour, and payns shee encounters within (in her way to *God*) comes meerly from herselfe, and not from *God*; who seeketh nothing more yⁿ to reueale himselfe vnto her, and to permitt himselfe to be found, possessed, and enioyed by Her according to that *I stand at the doore and knock*. Since then that shee hath dedicated herselfe to *God*, and seeketh noe rest in this

Apoc. 3.
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world, but only in Him, and for this end hath begun to forsake herselfe, and all Creatures, lett her do itt really, and wholly, and not to the halfe. For what will it auayl Her to haue put herselfe vppon the way, to seeke, and not to goe through to the end, for to fynd. Hath shee found it good to yeild one part to God; because shee holds itt better to be in God yⁿ in Creatures, and in herselfe. Why yⁿ doth shee not render vp all: that soe shee may be wholly in Him? especially being that a part without the whole little auayleth; at least w^e cannot cause her to find God. Hath shee Voluntary left the Land, and put herselfe to sea: lett Her runn couragiously on to reach to the haven, rather yⁿ to remayn wandering in the vast Ocean, or to retorne agayn with shame to the shore.

And if peraduenture any one hath not yet courage sufficient to render himselfe vp to persist in the continuall obseruation of himselfe in that full maner as wee haue sayd to be of Necessity to find God: lett him at leastwise make a firme purpose to performe itt for a certayne tyme, long, or short; rather yⁿ to remayn still hanging in the Midway: sometymes seeking God; otherwhyles himselfe; now clymbing, yⁿ falling, one whyle going forwards; another whyle backewards; This Day making, to morrow marring, that which was made. For hee shall

vnderstand better, and incomparably profit more performing exactly for some few Months that which wee say, yⁿ others in many yeares performing itt only to the half And doubtlesse beginning in himselfe to find out the neerenesse of God in his soule hee shall there experience life, in Death; light, in darknesse: that will mitigate the Labour, and Payns: whereby his courage will be increased to go on couradgiouly in this obseruation, and custody of himselfe, euen to the end. For hee shall experimentally find that the more hee mortifyeth, denyeth, and leaueth himselfe for *God-sake* the more facil, and delightfull it will be; and the lesse hee laboureth the more tedious, and troublesome. And will Confesse that it is more heauy, and Paynfull by odds to seeke *God* by halfes, yⁿ wholly, and absolutely. And therefore at least, if Hee cannot, or will not apply Himselfe wholly to this Hee must know that that which wee will say heereafter, is not for Him; and that Hee will not be able to comprehend itt, and consequently, not to Iudg of it.

THE VI. CHAPTER.

By a similitude of enioying the Ayr is declared the Quality, and manner of the way the soule must walke into God.

NOW to reduce these soules seeking God from their errors into the right way, who want no good will, and desire to leaue All, and performe what is required of them to find God. It may sooner be done by some playn similitude; yⁿ by prolix, and subtil reasons which they apprehend according to their curious, and humayn vnderstanding, and do not tak them in that simple, & naked manner in which they be spoken, and layd before them; making seuerall interpretations thereof, and putting them in practise euery one according to his best liking. Wherewith they remayn effigiated or full of Images in their owne sense, and nature. So that oftentimes much reading doth rather hinder them yⁿ further them to God; especially in the beginning; and it were better for one to haue a short, and cleere method to which hee did hold himselfe, and endeaououred faythfully to put in Execution, yⁿ manifold Doctrins, and instructions. Wherefore as by an Externall similitude wee haue made known the caus of the Erring of those soules who seek God without ex-

pedient distinctiō, & Obseruation; wee will shew also, with a symple, and common similitude by which each one may apprehend expressely what kynd of way it is to God, before wee giue to vnderstand which it is; that the soule may the better discern how farr shee is from God; and how shee must come to him; and consequently the better comprehend, and more assuredly enter into the way which wee will shew her: and couradgiouly prosecute the same to the very end.

It comes yⁿ to my mynd that wee must deale with these foules which stray thus frō God, (as hath beene said) and cannot find Him rightly; as wee would do with one that doth not know what, or where the Ayr is; but would seek the same, and be gladly instructed how Hee should find itt. For these two do erre much a like, and must be brought by one way to the knowledg of the Truth. And although it may seeme strang to many, that I say thus; notwithstanding so it is. For as the Body is in the Ayr, moueth it selfe in itt, enioyeth itt, and liueth in it; in lik manner is the soule in God, the enioying of whom is her life. And it is, as much without reason that shee at any tyme misse, or loose Him; as the Body the Ayr. *Fayth*, Scripture, and reason it selfe do manifest this Truth sufficiently; that it is needlesse to vse many words in Confirmation hereof. And therefor wee will content ourselues

with the saying of S. Paul. *In God wee liue, wee liue, and wee are.* And if this seeme strange to vs. It is not by reason the thing is strange in it selfe, but becaus wee are so wonderfully estranged from the first nobility of our soule. For wee haue not only lost the state in which wee were created, and constituted by God; but also the knowledg thereof, and are ignorant of what belongs vnto vs according to our soule. Verifying the saying of the Prophet Dauid. *Man when hee was in honour did not understand: hee was compared to beasts without understanding, and became like to them.* And whereas according to our nature wee ought to liue in God, as a Bird in the Ayr, wee creepe a lōg the ground, as snayles. But heere wee take man as Hee is created by God, and as Hee ought to endeavour to be, and like as perfect men *de facto*, and in deed are.

Let vs take a Man whom wee suppose to be exceeding dull, and Ignorant of the constitution of naturall things: yea of the 4. elements also. And put the case Hee would consider the same with his vnderstanding, and now hauing had many considerations of the conditions, and nature of the earth, water, and fire which Hee can see, and feelee with his Hands; and hence easily know the Propertyes wee ascribe vnto them would go on, and by Himselfe fall into Consideration of the Ayr being the 4. Element; and becaus

Hee doth not see itt, imagine itt to be farr from Him; and hence should frame many strang Conceits, Imaginations, and similitudes by which hee would gladly apprehend the nature, and condition of this element according to what hee had heard, or read of it, or seene, or obserued in the other 3. Elements, or in case Hee knew well that the Ayr is round about him should behold, and take the clearnesse, and lightsomnesse of the sunne for it, or at leastwise the cold, or heat which hee felt without; or lastly should imagine that the Ayr were nothing else but the *vacuum* or empty distance wee behold betweene the 3. Elements. How much more this Ignorant man should busy his Brayn heerin, and iudge according to his externall grosse senses, So much the lesse would hee reach to conceiue what the Ayr is in itselfe. And would fayle more, and more in the true knowledg thereof.

To this Rude, and ignorant man (in myne Opinion) may well be compared the afore-said soules seeking God. For becaus they do not perceiue Gods presence; they imagine God to be farr from them. And thetrefor becaus they come to the knowledg of created things which are not present vnto them by Images, & Imaginary Considerations. They thinke they must apprehend God in the like-maner; hence notwithstanding (that God is as neere vnto them, as the Ayr in which

they Breath; and can lesse admit any shape, or forme yⁿ the Ayr) they Frame seuerall shapes, and similitudes of him, and imagine Him as farr from them. Or if they know him to be in them, and they in Him, it is so, that when they perceiue any light within them, or feelee any particular Motion, that they take for *God*. Or if they come to an internall Rest, and leaue of all Imaginary shapes; they persuaue themselues certaynely to haue found *God*: Notwithstanding as long as they rest in that Beleife; they are as farr frō *God* as the other man from the knowledg of the Ayr. Yea farther. For all which they imagin, behold, feelee, and deeme to be *God*, is incomparably lesse *God* then that which the other imagins, beholds, and conceiues to be the Ayr. And albeit that those who take that Emptynesse, and freeness from all Images which they find in themselues for *God* come neerer yⁿ the Other. Neuertheless so long as this Emptynesse in them is naturall, and they therin are not wholly resigned ouer, and conuerted, or moued to *God*; they haue noe more *God* yⁿ the fore-said Ignorant man the knowledg of the Ayr; so long as Hee thinks the *vacuum* or Emptynesse which hee seeth betwixt the 3. Elements to be the Ayr. For like as the Emptynesse it selfe is not the Ayr but the proper place of the Ayr. In like maner the internall Emptynesse from all shapes, and formes,

and creatures is not God but his proper place.

And like as this Rude vnderstanding man to find the Ayr in this *vacuum*, or Emptynesse must desist from beholding it outwardly, and must in it conuert Him to Himselfe thereby to come to the knowledg of the Ayr which hee actually enioyeth in the Emptynesse. (As presently wee shall say) so also Hee that will take God in this like internall Emptynesse, must not rest therein, or behold that as God, but leaue himselfe wholly in the same that so hee may enioy God who is therein, and enioying him may know him. But being this Rude externall Man in this stupidity doth represent vnto vs in particular all the defects of the soule seeking God let vs stay a little longer vppon this playn similitude, and demonstrate in particular out of the same how the soule shall come to the right knowledg of God. Appoynting vnto Her this rude externall Man for a Guide, that considering how Hee comes from his absurd opinion to the true knowledg of the Ayr; shee also may leaue her error, and come to the right knowledg of God.

Like as then to helpe this Rude man out of this stupid, and foolish mistake. First wee must tell him that Hee is deceived imagining the Ayr to be visible, and palpable (as the Other 3. Elements) and that the same is farr from him, and out of him for

hee at all tymes, and places is in it, and it is in Him, and that Hee must attayn to the knowledg, and condition, and nature of the Ayr wholly after Another maner y^e of the 3. Elements: to witt: enioying with feeling, which Hee at all tymes, and places may do without labour, and to this Hee is not holpen, but hindred much by those grosse imaginations, and formes. In like manner to rectify those deceued soules. First of all wee must tell them that they do not rightly consider, or distinguish the Being of God from created things for they ought to remember that God is a pure Spirit that cannot be felt, or scene; and of whom no shape, or forme can be framed, and is infinitely eleuated above our naturall Being, and forces. And therefore cannot be scene, or found by the same, and to know that hee whom they seeke is in themselves, and they in him, and cannot find Him, or know him, but by tasting, and enioying him according to the Prophet. *Tast and see, how sweete our Lord is.* And for their Instruction how they are to comport, and apply themselves to this fruition of God wee will further wish them to reflect vpon the foresaid ignorant Man; and to Marke how that Hee following the Admonition giuen Him composeth himselfe to enioy the Ayr and to know it; for hee will shew them the manner very fitly.

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35.8.

First of all the foresaid rude man hauing

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vnderstood that which wee haue told him of the Ayr, must giue credit to it, and acknowledging his former grosse mistaking, hee shall cast away all formes, likenesses, and Imoginations which Hee framed in vayne of the Ayr; as also shall no more imagine the light which hee did see; or heate, or cold which hee felt to be the Ayr, nor the vacancy, and emptynesse which he held to be it, but shall lett go all things of the Ayr. For hee knowes they be not needfull to make it present to him. And Hee also perceiues that by these Hee turnes Himselfe outwards frō himselfe, and from the Ayr, and is hindred also from obseruing in himselfe how hee continually (not knowing) enioyes the Ayr. Secondly hee shall conuert himselfe to that exterior Vacancy, and Emptynesse which hee heeres to be the proper place of the Ayr, and shall therein leaue himselfe with great Quietnesse as hauing by him that which hee sought outwardly; and yⁿ introuerting, hee shall by that marke how hee is continually in the ayr, and the Ayr in him, and how hee always enioyeth the same although hee doth not reflect vpon it.

Thirdly hee shall do this feeling, or obseruation with greate simplicity, so that as then hee shall make no Image, or forme of the ayr; (for hee obserues, that thereby hee is lead backe from himselfe outwards) but without all Imaginary shape, Hee shall con-

uert Himselfe to the taking, and letting go of his Breath by which Hee continually receiues, and enioyes the ayr in Himselfe. And hee will presently attayn to a more cleare, and certayn knowledg of the condition, & nature of the ayr y^a Hee euer had by his senses, or vnderstanding of any other thing.

Behold in this manner must the soule apply Herselfe to enioy God. First shee must giue Herselfe wholly captiue in whatsoeuer our *Fayth* propounds vnto her of God. To witt; that Hee is euery where present vnto Her; notwithstanding inuisible, insensible, and incomprehensible. And so consequently shee must willingly leaue of Her former Imaginary formes, intellectuall obseruations, and all operative seeking of God. And be- leiuing no more that the light, or *vacuum* which shee perceiues in herselfe, is God, for by that shee doth contrary to her *fayth*, and estrangeth herselfe from God as the rude man doth from the Ayr, yea much more.

*Fayth
the Ru-
le.*

And it is to be noted well, what I say; that the soule must leaue of all Operatiue seeking of God to attayn to the enioying of him. For this is the first thing which a soule seeking God (that already hath ridd herselfe of sinne, and all grosse impediments betwix God, and Her) ought to know, and notwithstanding is by very few rightly vnder- stood. They know full well they must re-

linquish all formes, and also all feelings to come to God, but yet they seeme to be ignorant of leauing of that operative seeking of God, or if they know it, neuerthelesse they do not forsake it, but seeke God after this manner: as though they knew not. And this is that which I principally intended by this similitude to teach the soule.

I say therefore that a faithfull soule that will find God rightly must besides all shapes, and similitudes, omit also all operative seeking, and that her Conuersion to God must be so simple, and quiet, that properly it may not be termed a seeking of God: or if it be so, that yⁿ shee shall not find God, although shee were free from all Other defects. And to demonstrate this, Marke, that wee seeke that which wee haue not, or are vncertayn where it is, and by reason thereof wee reuolue in mynd: whether wee shall obtayn it, or no; hence wee are sollicitous, and Labour to gett it; otherwise when wee certaynely know where the thing is, and that wee cannot misse itt: wee are not said to seeke the same when wee compose our selues to haue it, but go to fetch it, or if wee haue it by vs, to take it, or to conuert ourselues to itt, which doth not happen with Care, solickude, Labour, feare, or the like, but with a perfect Quietnesse, and certainty without trouble of Mynd. In like maner. For that amōgst all created things wee haue

nothing so neere vnto vs, and so certayn as the ayr. Wee are not properly said to seeke the ayr, and therefor the Ignorance of the foresaid Rude man should rightly be tearmed a folly, and lacke of Iudgement. Yea knowing Himselfe to be so neere the ayr hee must lett go all his seeking after it: otherwise hee will neuer come to the true knowledg of it.

Now being the soule hath God alwayes in Her, and that shee is continually in him, and can lesse loose him yⁿ the Ayr, yea yⁿ her owne selfe; and since shee by *faith* is certayn of this; shee must by no meanes seeke God with sollicitude, carefullnesse, or feare; otherwise shee doth more against all reason, yⁿ if she so sought the Ayr in which shee liues; but her Conuersion to God must be in perfect Peace, Rest, and certaynty. And in case shee should seeke him sollicitously shee would lesse find him, yⁿ the other Man the ayr. The reason is. Becaus God is only to be found in tranquillity, and peace of mynd which as appeareth cannot stand with seeking. For as hath beene sayd that brings with it grosse working, feare, sollicitude, Anxietie, and breeds disquietnesse in the Soule. Wherefore shee must wholly relinquish all sollicitous hunting, and seeking after God, for therby shee hinders herselfe from coming to the finding, and enioying of God.

Notwithstanding I meane not this of an immortified Man, and beginner; who albeit by his essence hee be neare to God, neuerthelesse is farr from him according to his Affection, and all his powres; and consequently that beleife of Gods presence awakens him not to loue, and seek God purely in all things; to such an one I intend not heere to speake. For hee must vse imaginary, and forcible reasons to draw his will with Violence from all Creatures, and to conuert it to God, and this must hee do with labour care, and diligence as one who seeketh after a thing. Notwithstanding lett him by little, and little beginn to carry himselfe towards the foresaid *faith* which teacheth him that hee is in God, and God in him, and esteeme himselfe not to be out of the being of God although peradventure hee be out of his Grace, and friendshipp. But shall thinke himselfe to be as a Bird that is tyed to the Ground, or sits some where included or shut vp; shee seekes not the ayr albeit shee endeauours, and striues what she can to free herselfe from the band wherewith shee is tyed, or to gett out of the Cage where shee is held fast; and that becaus shee knoweth well where the ayr is; what holds her out of itt; and how shee must come into itt agayn.

In like manner a beginner if hee will performe his operative Exercises to God with

profit, hee must not do them as if God were
farr from him, and hee therefore would seek
him. But firmly beleuieth that hee hath God
inwardly present, yea as neer, as neere can
be. His intention therefore shall be by these
externall operative exercises to loose, and
free himselfe from all that holds him out of
God; as the bird doth from all that which
keepees her out of the ayr; and enkindle him-
selfe in the loue of God who is so inwardly
present vnto him that thereby hee may co-
me to find *him* in himselfe; and enioy *him*. So
that when wee are so often admonished to
seeke God: it is to be vnderstood either for
those who by reason of their sinns haue se-
cluded themselues from God, and are called
back agayn to him, as though they were to
come from a farr to him; or also for others
that walk out of the foresaid *faith*, and
heed not much to seek God after the best
manner, or to encrease, and go forward in
his Loue.

But a soule who hath sequestred herselfe
from all creatures for God, and is enlight-
ned in the true *faith* of Gods *presence* in her
(to whom heere wee properly speak) must
repute it for a great impediment to seek God
operatiuely; and shee must reflect well on
this. For it is a hidden defect from which
few are free. Of which S. Bernard seemeth
to speak, saying. *Like as God is louely, so is
hee also wonderfull: for when Hee is not sou-*

ght *hee* is found, and *Hee* is not found, when *Hee* is sought for. Whereof, wee therefore haue spoken more largly, not knowing any thing to expresse it better yⁿ this similitude of the ayr which wee haue propounded vnto the soule; that being in the way in which wee will presently sett her, shee remember this; and holding herselfe fast to the faith, behaue herselfe in the same manner internally to God as shee doth externally to the Ayr, in such wise that whatsoeuer presents itselfe before her shee seek God no more, yⁿ shee seekes the Ayr; conuerting herselfe with such Quietnesse, peace, and certaynty as shee doth to the Ayr which shee cannot miss; and although shee do not presently perceiue *him*. Yet neuerthelesse shee shall for as much as concerns that hold herselfe as Quiet in mynd, and as well content, as though shee actually had God in such manner as shee desired, and according to her wish; knowing that *hee* is neuer a whit lesse in her, nor shee in *him*. And keeping herselfe to this tranquillity all impediments, and *mediums*, or meanes betweene God, and her must by little, and little vanish away.

The second thing which the soule is to performe to come to the enjoying of God, is, that hauing now left all sollicitous seeking, and Laborious conuersion to God, shee must yet more imitate the former rude Man, and gathering together all her powres, and sen-

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ses in a perfect Rest, and peace, diligently reflect vpon the hidden presence of *God* in her. For being that *God* is not to be found without her, but within her, so must shee conuert herselfe to herselfe, and there contemplate how shee is in Him, and hee in Her; and therevnto shee must apply her whole Cogitation only excluding all Laborious, and Trouble some seeking; as is before said. And this Vnion of all her Powrs together is easily by her performed when once the *faith* of the internall presence of *God* hath liuely gone before. For when the will knoweth assuredly that shee hath by Her what shee desired, and sought for; shee holds herselfe contented, and doth not driue, and force the others powrs any more outwards.

Thirdly the soule being thus in herselfe, recollected shee must performe that Reflection vpon the presence of *God*, With great simplicity; so that shee herselfe do not frame the least Image thereof. For if the other rude person may conceive no shape of the Ayr, but thereby hee is averted from the ayr outwards, which hee interiorly enjoyeth. In like manner, the soule in her Conuersion to *God* can frame no similitude, but is thereby much more hindered (yⁿ the other) in her enjoying of *God*; and her recollecting of her Powrs within herselfe would little auayl, if shee admitted any kind of forme. To

this simplicity shee must force vnderstanding, captiuating it in that *faith* which teacheth, that *God* is inuisible, insensible, and incomprehensible.

And this is very difficult to the vnderstanding at the first: becaus it is contrary to its inclination, and its accustomed manner of proceeding, neuerthelesse the more it is captiuated, and kept vnder from all euagation, and wandering, and blynded in the obscurity of *faith*: the easier, and better will the soule be able to apply herselfe to this simplicity. And becaus much consisteth in this; and in that which heerafter wee will say, the knowledg whereof will giue the soule greate cleernesse, and light; so lett vs exhibitt vnto her by another similitude how shee shall thus captiuat, and blynd all her busy vnderstanding.

It is in this point with the vnderstanding of Man as with a horse which is broken out of the stable, and hath runn a long tyme wild who can hardly be brought agayn into the stable; becaus Hee hath runn so long at his own Liberty, and hath an auersion from being tyed vpp agayn, and put in the stall when you haue brought him to the Stable doore, hee is presently affrighted leapes backward, and will not passe the threshold, and if you will leade him in, you must blyndfold him, and so you may leade him without difficulty: for Hee knoweth not

whither you lead him. Man in like manner after that he hath distracted himselfe from the Vnion with *God*, and Prowed himselfe forth by inordinate Affections vppon creatures; his vnderstanding becometh so filled with multiplicity, and so implicated, or entangled in Creatures, and estranged from the deuyne *unity*; that it cannot be brought backe thither agayn, and though it can in somesort barr it selfe from externall Images: yet when that you would lead itt into the hidden *Diety*, it always flyeth backwards to its former Images, and similitudes. Wherefore if you will haue it to enter in, it is necessary you blyndfold it with the dark vayle of *faith*, captiuating it blyndly in all that *faith* doth teach vs concerning *God*, and yⁿ will it follow easily wheresoeuer you will leade it. Loe heere by an externall similitude which the soule may easily apprehend, wee haue begunn to shew her what the beginning of the way is, which shee must enter into to come to *God*. And although in these comparisons shee finds a greate disparity; becaus shee can easily collect all her powres on the presence of the ayr, but not without great difficulty vppon the presence of *God*; yet neuertheless shee must certaynely know that, that cometh only by reason of her infirmity, and want of practise. For to perfect, and well practised, men this is no more hard yⁿ the other, as shall presently appeare.

In the
cloud
of faith

THE VII. CHAPTER.

*Other Comparisons shewing the soule
her way to God.*

THE former comparison hath serued vs to shew vnto the soule seeking God how neere God is vnto Her, and how that neither by image, or imagination shee can make God present vnto her. and that besides the Nudation of her powres from all created things, all Images, Obseruations, and operative seeking of God; shee must stand vaeant, and simply come to herselfe; so by tasting, and enioying God, to know, and find him. It hath in some sort also exhibited vnto her the manner after which shee must begin to place, and apply herselfe to the fruition. But this is yet nothing neere enough for shee must come also wholly into yea about herselfe. Thus teacheth vs Hugo of S. Victor, saying. *Hee that conuersts Himself into Himselfe, and passing through Himselfe, and eleuates Himselfe about himselfe: hee ascendeth rightly to God.* The reason is, because God is not round about, and in the soule as the ayr about, and in the Body, but is so intimately present that hee is said to be about her. Hence S. Augustine sayth. *God is more inward vnto vs, yⁿ our interior.* If hee be more inward vnto vs, yⁿ our interior. So

is hee without, and about vs, through the great inwardnesse: and therefore the soule cannot come to him, or enioy him vntill shee passe through herselfe. Which how to putt in Execution, can in no wise be learned out of the Comparison of the Ayre being too externall, and grosse for this purpose. For although wee can frame no Image thereof, neuerthelesse it is a Body, and after a corporall, and sensible manner is receiued, and enioyed by our Body. And there is no other similitude by which wee can well expresse vnto the soule, and giue her properly to vnderstand this hidden introuersion, and eleuation of her about herselfe. Notwithstanding becaus shee is not accustomed to dwell in herselfe, and thereby this introuersion, and eleuation is altogether vnkown vnto her, and very obscure, wee will endeavour the best wee can to frame some likenesse which will make cleare this secret internall way to God.

Like therefore as a Man that would attentiuely consider, and reflect how his soule doth inwardly flow into all the parts of the Body giuing life vnto them, and would to that end interiorly apply himselfe to that Consideration. It would be necessary that hee did withdraw all his senses, and powres not only from all Externall things, but euen from his owne Body, as much as possible. Neither must hee conuert himselfe to any

certayn Place of himselfe. For that would agayn cast presently an Image, and the least Image doth wholly hinder him that hee cannot settle himselfe in this nudation, and performe this symple, and Internall Consideration, but must quite forgett tyme, place, and all that is corporall, yea his Introuersion itselfe must be empty, and Vacant, and must force his soule, as much as is possible to conuert itselfe to the state wherein shee will be when shee is separated from the Body; and yⁿ with great simplicitie, and Vniformity quickly obserue how equally shee floweth through all the members of the Body. One that is very Quiet in mind, and well disposed might in some sort performe the same, yet becaus, hee cannot thus stand naked, and bare, nor can keepe himselfe thus interiorly simple, and Vniforme, therefore hee is in no wise able to obserue distinctly the presence of his soule in his Body, and her like vniforme influence into each member, but hath only a swift kynd of intelligence thereof, which soone passeth away.

But suppose a man would yet more profoundly enter into himselfe, and with a deeper introuersion conuert himselfe to the very first of-spring, and origin from whence hee thinkes his soule to flow, and on which her life, and being doth continually depend: then were it needfull that hee introuerted all his powres, senses, and his whole soule,
not only

not only from his Body, but euen from his owne selfe with incomparable greater simplicity y^e before. For like as y^e the least adhesion to any corporall Obiect would haue imprinted some forme, and hinder him that hee could not place himselfe in that foresaid pure nudation, and Barenesse. So would likewise now the least cleauing to, & working of the powrs wholly lett him that hee would not be able to sett himselfe to this vter, & finall nudation, or conuert himself so interiorly to eleuate himselfe aboue himself. So that hee himselfe (aboue, and besides his Introuersio, in that simple, & vniforme marking, and reflecting vppon the said hidden of-spring, and beginning) must also stand vacant. For by thus actuating the soule remaines still in herselfe, and is vnapt to be eleuated aboue herselfe, in so much that the soule according to all her powres must not only be bare, and naked but also vnwrought and vacant. And like as shee to come into herselfe, must forgett all externall things in such sort, as if they were not at all; so to come aboue herselfe shee must forgett euen her owne selfe, yea in such a manner loose her owne shape, and similitude, as though shee were not at all, and persisting thus naked, vnwrought, and annihilated, shee must yet through a higher powre be eleuated aboue herselfe; for nothing done by her can reach so high, as to come aboue, and sur-

mount herselfe. So that introuersion is not only very difficult, and hard, as the former: but altogether impossible to be effected by the soule, and her sole forces. For heere shee must remayn inward, wholly contrary to her naturall Inclination, and disposition which shee hath according to the state of her sinnfull Body.

Neuerthelesse in this manner it is, that the soule must stand interiorly, when shee would conuert her aboue herselfe vnto God, who is the true of-spring, and the very fountayn from whence the soule is deriued, and continually dependeth, as the Beames depend of the sunne. And therefore all her Powres must not only be bare, and naked, but also vnwrought, and simplified. So that shee through a totall auersion comes to an obliuion of herselfe, and looseth as perfectly her owne Image, and similitude; as shee hath (by the act of perfect auersion) lost the formes, and shapes of all other created things without Her; in such wise, as that they in respect of Her, are, as if they were not, so shee to her owne selfe is so annihilated, as if shee had no Being at All.

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And yⁿ it is moreouer necessary that she be eleuated by a Deuine Powre, aboue herselfe. For as it is said by her owne forces, shee cannot rayse herselfe aboue herselfe. Out of this comparison the deuout soule may sufficiently marke; that by Auersion, Reliction,

Abnegation; and furthermore by Introuersion, and eleuation of herselfe shee must find God present within Her. And that the grosse working of her senses, and Powres do no whit helpe, and auayle Her in this matter. And being that the Truth of this present Doctryn doth cheisly rest vppon this, as vppon its foundation: lett vs yet by a cleare similitude demonstrate that the powre with which the soule must find God in Her, and know Him cannot be discouered nor made apt to conuert Herselfe to God, saue only by the foresaid maner. To witt, by Auerision, Abnegation, Nudation, and Annihilation.

Man is created to the Image of God which remaynes yet in Him although very much disfigured, defiled, and wholly vnlike to the first noble *Being*. And in this, and by this Image Hee must know God in Him. And as much as Hee rightly discouers, and finds this Image, so much, and no more doth hee discouer, and find out God in himselfe. And it is impossible for him to attayn to God vntill hee hath found this Image, cleansed itt, and brought it to his first nobility, and purity. For the internall powre by which hee must Conuert himselfe to God beares this Image in itt.

Now suppose there were an Artificiall picture which the cheife Artists of the world had drawn forth, or paynted for a pry-

me Mayster peice of his handy worke, and that it were done so artificially that no other Maister could imitate the same in any manner; being moreouer of such rare, and exquisite matter, and stuffe, that no such were any where more to be found; but yet that this same Picture out of neglect were wholly defiled, and so deformed, and defaced that nothing could be seene of the first Art, and primitiue Beauty. If wee would restore itt agayn to its former likenesse, and Being; verily there were noe other Meanes y^a to cleanse, and purge the same by all wayes possible till all the dust, and fylth were wholly taken away, and neuer to leaue of washing, and cleansing it till such tyme as wee might clearly behold in it, its first forme, and likenesse knowing full well that it is nothing but the filth which lyeth vppon it, that doth disfigure itt. And if peraduenture any other Maister of the Trade should by caruing, or paynting add any thing vnto itt, hee would but obscure, and spoyle the first Art, and take away the Beauty thereof. Because his grosse, and imperfect working would haue no coherence with the first art, and workmanship.

Behold thus it is with the Image of *God* in the soule; it hath lost the Nobility, and Beauty wherein it was created by *God*, and is become wholly disfigured, & foul; in so much, that in many men it can no more be discern-

ned yⁿ as though it were not there. Now to renew this, and to restore it to its first Beauty, and perfection: no other meanes can be vsed yⁿ by scouring, washing, purifying, & taking away whatsoeuer mediateth, and hindereth that the Image of God cannot be perceiued in the soule. And whatsoeuer wee should there do either aboue, or without itt would nothing at all auayle; but rather obscure, and deface itt. Becaus the deuyne Image is of such rare, and sublyme Art, and workemanshipp, that no naturall work is able to adde any thing vnto itt. And so long as this noble Image doth not shew itselfe in its Primitiue, and Originall Beauty; it is manifest that there adhereth yet some dirt, and filth vppon itt. And therefore a Man ought not to cease from cleansing, and purifying itt; and wiping away whatsoeuer obscureth, and disfigureth the deuyne Image, which cleansing, and wiping away consisteth in this, that hee withdraw his Affections wholly, and perfectly from all created things; and out of pure Loue render, and resigne Himselfe vp to God. By this, the Image of God becometh dayly cleerer to shew itselfe; till at length itt comes to its perfect liknesse, and Beauty. Lo, the soule must apprehend the knowledg of this Truth: For the better vnderstanding, and applying herselfe to that which heerafter shall be taught. For by this shee is instructed that the Spirit

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(which is only Apt to behold, and enioy God) must be rectified, and reduced to this aptnesse (which itt hath lost through sinn) more by Abnegation, Mortification, and Resignation in God, yⁿ by proper, and vndertaken workes of the powres of the soule.

THE VIII. CHAPTER.

*Three signs by which the soule may know
that shee is in the right way to God.*

THE soule out of that which hath bene already said apprehendeth now sufficiently that the way to God is altogether strange, and vnsuall, and Contrary to her wonted maner of proceeding. For shee must now much more omitt, denudate, euacuate, and cease to worke, and actuate; yⁿ as before in her accustomed maner, to worke and actuate. The way after which shee must proceed hath no coherence at All, but is wholly contrary to that which hitherto shee hath held, and also to that, whither by nature, shee is inclyned.

I know heere no fitter comparifon for our purpose yⁿ that which before wee begun to compare itt; to wit, vnto a nauigation at sea. For albeit, that all which is to be effected, and done by Her, is close by her, in her, yea so neere vnto her as shee is

to herselfe; (as hath beene said) yet notwithstanding this remayning by ones-selfe in that nakednesse, nudation, and abstraction from all created things, and internall Quietnesse, and rest; introuersion, and eleuation; is to one who is not heerewith acquainted a Thing so new, and strang: as sea nauigation to one that neuer saw sea before. It is at the first somewhat strang vnto Him to leaue, and depart from the Land his proper Element wherein Hee hath hitherto dwelt, and beene brought vpp, and to committ himselfe to the sea wherewith hee is not acquainted, and where hee sees no way, or signe to find the way, or hath any firmenesse: but is subiect to a continuall inconstancy of Mouing Waters, and must stand to the Mercy of the Wynd, and waues. Which vnto Him is a great going forth, and mortifying of Humayn inclinations which very vnwillingly depart from their owne way, to commit, and trust themselues to that which they know not, and is wholly about their Powre, and Prudence.

Thus must the soule also follow in this way to God a seafayring Man; and leaue all creatures, and her proper will, sense, Powres, and Affections, and her nature wholly: wherein hitherto she hath dwelt with certaynty, and beene brought vpp. And through a continuall Abstraction, and separation from all created things, and anni-

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hilation of herselfe render herselfe vpp to
trauayl towards God of whom shee sees
no signe, or can haue any certaynty vntill
shee haue actually found him; resigning
herself, and relying wholly vppon his Mer-
cy without knowing how it will succeed
with her. Which is Altogether contrary to
her naturall inclynation, and vsuall maner
of proceeding: Agayn, lik as a seafayring
Man by the helpe of the wynd must passe
ouer the sea not being any wayes able to do
it by his owne forces, and only spreads his
sayle for the better receiuing of the wynd by
force whereof hee is carried to the Hauen.
So the soule in like maner by her owne for-
ces can in no wise attend to God, but by
meanes of a particular helpe, and assistance
which shee must also receiue after such like
maner as the shippman doth the wynd. To
witt. By eleuating, and extending her Spirit
aboue the senses to receiue the deuyne in-
flux; which how shee must performe shee
may learne by this comparison of the seafay-
ring Man who although Hee haue not the
wynd in his Powre, and at his command,
but is altogether vncertayn how, or which
way it will blow, Notwithstanding com-
mits Himselfe as boldly vppon the Water as
another could do vppon the firme Land
being prepared, and resigned to receiue
such a Wynd as shall happen expecting af-
ter a bad Wynd a better, and in the meane

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Tyme doing his endeavour continually not only with a halfe wynd, but euen agaynst the wynd to gayn way, and sayle forwards towards his intended Port; euer ready to obserue with all diligence the least turning, and chang of the wynd.

Behold after this maner must the soule behaue herselfe in this exercise to God when shee hath now by Abnegation, and Abstraction taken leaue of all creatures, and rendered, and deliuered herselfe vp wholly vnto God. Shee must then nakedly stand, and rely wholly vppon the Deuyne influx which must helpe her forward about herselfe as the wynd doth the shipp ouer the sea. Which influx, also will at some tyme more abound, yⁿ at an other. Yea sometymes also shee shall not perceiue any whit thereof; and find Herselfe left to her-selfe, and sometymes also shee shall find itt to be wholly agaynst wynd, finding in herselfe through nature, an vnwillingnesse, and repugnancy, or also some bad desire to arise which as contrary wynds driues her back towards the Land, to witt, into her senses, and Nature. All which diuersity of Interiour wynds how shee shall alwayes sayle forwards; and the sayle of her mynd accommodate diuersely according to the diuersity of deuyne influences shall heerafter distinctly be taught. Where wee will also giue her an Internall Anchor to cast out in tyme of the manifold

wyndes, and waues, and therewith remayn fast resting in God. Wee heere only premonish her to cast her Ayme vppon this similitude of Nauigation thereby to apprehend the way the better to God which wee presently shall declare vnto her. And like as shee sees the shippman hauing no feare, or doubt of the wynd; but that itt will setue his Turne, departeth from the Land, and lanceth freely into the midst of the sea. So must shee also imitate him committing herselfe willingly, and resolutely vppon the inter-nall sea of Abnegation, and abscission or abstraction from all creatures; Confyding, more vppon the deuyne influx which will not be wanting, yⁿ the Mariner vppon the wynd. And that shee may do itt the more boldly wee will giue her certayn signs in this Spirituall Nauigation by which shee may discerne her way in the midst of the vast Ocean, imitating heerein the Mariner vppon the sea.

1. Like therefor as the Mariner doth tak the certaynty, and knowledg which hee hath of his way in the sea by three signes; either by the compasse by which hee can discerne continually in what Quarter of the world Hee is, the needle alwayes poynting out the North Pole. Or by starrs in the night wherein hee hauing skill findeth out his way in the vnkown sea. Or at least by obseruation of the Ground ouer which hee sayleth
- 2.
- 3.

letting down a plummet (tyed fast to a cord) to the bottome; which presently drawing vp agayn learneth by the Colour of the sand, where hee sayles. By these three signes hee helpeth himselfe for the discerning of his way, which by the sea hee cannot Marke. Lo three such like Markes, and signes wee will giue to the soule seeking God, who must yeild, and committ herselfe to this Totall Sequestration from all created things, as vpon a Spirituall sea which in the beginning doth depriue her of all Certaynty; and maketh her also Ignorant of her owne state, and degree.

And first of all shee shall know that by this Nudation of all Creatures, and Resignation of herselfe vnto God which wee will by, and by declare vnto her. Shee findeth alwayes in herselfe a sweet, and louely inclynation of her Mynd to God. For when shee is now euacuated, and freed of the cheifests letts, and impediments which held her before out of God her finall Blisse. Itt happeneth that the Mynd by an naturall, & innate inclynation is continually inclyning to God whensoever shee is not actually eleuated in him; which inclination is the more Certayn, and forceable by how much the soule being in her solitude, and Recollection can conuert herselfe more perfectly to God. And by this shee is admonished at all tymes, and places to fly euill, and to enclvne her

selfe to embrace all good. This maketh her myndfull of *God* in the midst of multiplicity, and forceth her to retyre with speed to her solitude.

This Inclynation, or internall sparke is not amisse compared by some to the needle in the sea Card, which the seafayring man makes vse of to know in what Quarter hee is. For as that wheresouer it is placed turneth its poynt alwayes towards the North Pole through a hidden, and secret virtue being touched with a Loadstone which as it is most commonly found in the North so itt continually moueth the Needle thither. In the same maner the mynd of Man being naked of all Creatures, and once carryed in solitude, and retyrednesse into its origin, and first beginning; it alwayes inclynes that way euen in the midst of Busynesse, and multiplicity of externall occasions. And in this must the soule putt her Trust, and comfort; for the more forceable shee perceiues this Inclynation to be; the more euident signe it is of her progresse in her exercise to *God*. And shee must be very carefull, and take good heed that shee do not through too much solicitude, working, and multiplicity on her Part extinguish this Inclynation. But shall alwayes giue way vnto itt, and apply herselfe vnto it, and follow whither it moueth, and poynteth. And in no wise tarme herselfe whither the senses

moues, and drawes. Lik as the Mariner continually followes his sea-card, & directs his cours according to directions thereof, and not after his owne sight, or his best thinking; which hath no place vppon the sea. And so shee shall preserue herselfe in Multiplicity to find *God* afterwards agayn with out impediment.

For the 2. *signe* shall serue the externall comparisons as well those which haue already beene giuen as those which heerafter shall be exhibited which also do exteriorly shew vnto the soule Her way to *God*: as the starrs on the sea demonstrate the way to the Mariner. And therefore if at any Tyme after the exercise of the ensuing Poynts shee perceiue no light in Her; or by reason of her great darknesse, no knowledg (which is a *signe* that shee is sayled astray, and declyned from the way to *God* hauing followed her bad desires, and sensualities) in so much that it is wholly in her dismall, and darke Night; and therefore cannot Helpe Herselfe by the ensuing poynts to returne into *God*. Lett Her make vse of these exterior signes which will instruct her how shee must reflect diligently vppon the Comparison already giuen, and which shall be heerafter related which wee haue exhibited vnto Her to that end that shee may learne to know how shee must interiorly behaue herselfe towards *God*. For as the maner is very hid-

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den, and secret; so itt soone happeneth that an vnexperienced, and vnexercised Man declynes from itt without perceiuing, and falls into the working of his senses; at which tyme Hee cannot be better instructed yⁿ by these exterior comparisons shewing Him his way to God. Therefore the comparisons of the Ayr, and of the soule heeretofore related, and others heere following will then stand her in very good steed whereby to resume agayn the right tract to God from which shee is falne. For reflecting well vpon these, shee will be able in the midst of Obscurities to returne agayn into God. Like as a Mariner in the midst of the Night through Obseruation of the stars sters his shipp to the Hauen. Heere with then the deuout soule shall not omit to benefitt herselfe; vntill that after long, and faythfull exercise shee be wholly conuerted, into God and yⁿ shee will haue no more need of these externall Helpes.

3. *For the 3.* wee will presently giue her some remarkeable Poynts vpon which this present Doctrine is wholly built, and in them wee will giue her certayn Markes vpon which shee taking her Ayme shall clearly see her Internall state, and constitution. For the same will playnely demonstrate her Ground. And therefore whensoever itt chanceth that the soule hath not taken good heed of herselfe, and by reason thereof that

the light in Her is wholly obscured, and the Internall feeling, and Inclination vanished away so that shee knowes not how shee shall conuert Herselfe agayn to God. (which in beginners sometymes happens) shee shall endeaour to thrust herselfe forward agayn to God by the poynts heereafter following. Which if shee vse, and exercise rightly, and marke well, and giue eare to her Internall guide, like as wee shall teach Her; shee shall playnly see how shee stands with God as the Mariner by the Colour of the Ground of the sea learns where Hee y^a sayleth.

THE IX. CHAPTER.

Of the necessary Preparation to find God in his Kingdome in the soule.

OVT of these externall demonstratiōs the deuout soule beginneth to obserue that shee cannot attayn to the perfect Vniō with God who is her finall end, and Happynesse by her owne forces only; nor also with the ordinary Grace doing her best endeaour. But there is moreouer requyred a particular Helpe, and assistance of God by which shee must be eleuated aboue herselfe to God. In so much that all shee can do on her Part is purely to obtayn in Her this internall disposition in which shee is alwayes apt

An higher, and particular Grace more than ordinary is requyred for this exercise.

to receiue this deuine goodnesse, and Mercy, and moueth *God* to impart itt vnto her. Which disposition (also as appeareth by that which hath beene already said) must beginne from a Reliction, Abnegation, and Euacuation of ones-selfe, and all Things created. And it must come to that perfection that the soule by a Totall auersion, and Abstraction be placed out of all Creatures as in an Annihilation, and Obluion of All that which shee before saw, and knew, yea also of herselfe. For yⁿ is shee first fitt to find *God* truly aboue herselfe.

And this agrees with that which commonly mistick writers say, and lay for the foundation of their whole Doctrin. To witt. So much as man leaues creatures; so much Hee goeth to *God*. And so much as Hee goeth out of himselfe; so much entreth *God* in him. And as much as hee dyeth to himselfe; so much liueth *God* in him. And therefor of the right way to *God* they place Creatures the Beginning, and *God* the end. Now wee cannot come to the end vnlesse wee leaue the Beginning, and the more wee depart vppon a right way from the Beginning the neerer wee approach to the end. They teach, that wee must also make a scale, or ladder of Creatures, and ourselues to ascend to *God*. The more one hath of the scale aboue him the further hee is from that which hee intended to come to by the scale: &

the more of the scale Hee hath vnder him the neerer hee comes to itt : and therefore the more a Man ascends aboue creatures, & himselfe the nearer Hee approacheth to God and the more hee remaines in them the further of hee is from God. Moreouer they say that it is betweene God, and the soule as betweene other naturall things, among which none is found Empty. But as much as you Empty of one thing it is presently filled with Another. If a vessell be emptyed of the Liquor which is in itt, it is filled with Ayr according to the Quantity of the Liquor which is powred forth. And if the Ayr did not do it some other thing would. The same happeneth betweene God, and the soule. Hence S. Augustin. *You are a vessell but you are full, powre forth that which you haue already, and you may be filled with that which you haue not; powre forth the loue of the world, that you may be filled with the loue of God.* Agayne Hee sayth. *Thinke the Loue of Man to be a band in his soule, if it hold any thing fast, it cannot hold any other thing. And to receive that which it is commaunded, it must first loose that which it holdeth.* Which is chiefly to be vnderstood of deuyn Gust, Light, and feeling. For they that write of the supreme perfection which cōtemplateth God aboue his gifts (wherof also this ensuing Doctryne is to be vnderstood) do openly affirme: that not any thing can find God, but the

nothing, and Spirituall Death. S. Gregorie, S. Bonaventure, and diuers others do playnely say. *That the Man that will contemplate God must leane to be Man, and must dye not only to all great sinns, and Imperfections, but euen to Himselfe, in so much that Hee hath no gust, or feeling in any thing which is proper to mans corrupt Nature, but is eleuated aboue the exterior Man in all Purity, and sanctity; And therefore as S. Bernard teacheth. The eye which beholdeth a thing must haue some similitude with the same in the cleernesse, and purenesse.* And hence it is that with our Corporall eyes, and with no other member wee can behold the sunnebeames heere on earth; Becaus in cleernesse they haue some similitude with the same. Yet for as much as the eyes haue not sufficient cleerenesse with the same sunn they are not able to behold it in its owne Sphere; so likewise the soule to Contemplate God (who is an vnspotted Mirrour of Purity, and Clarity, a Light in which there is no obscurity) as Hee may be contemplated in this life, and to be vnited with Him, it is needfull that shee in Purity, and cleannesse of life be as conformable, and like vnto him, as this life will permitt. And therefore it is said. *Blissed are the cleane of hart, for they shall see God.* Hence S. Augustine. *Like as this light cannot be seene but with cleare eyes. So in like manner God cannot be seene unlesse that be very pure, and clea-*

Matt.
5. 8.

ne wherewith Hee is to be beheld. And agayne; such as are pure of Hart haue the Priuiledge, and powre to see God, as hauing a cleare eye to contemplate eternall things.

But our Intention heere is not properly to shew at lardge, and to teach how wee are to obtayn this Purity, and preparation to God. For, for as much as concernes this wee send the soule to other Bookes which abundantly treat of this matter. Wee will only expressely demonstrate, and declare what manner of preparation there must go before in that soule which is to find the *Kingdome of God* in Her. And afterwards to shew how that when the soule is thus prepared, God doth stretch forth his helping hand, and eleuates the soule aboue herselfe vnto *Him*.

In breife yⁿ we say with the holy Teachers, that, that preparation which is required in the soule to become the *kingdome of God* (which is Mans perfection in this life, as hath beene said) must reach to a Spirituall Death, and Annihilation, and is not in its full Perfection, and Hight, vntill the soule haue obtayned her *nothing*, and Spirituall *Death*. And truly as to come heerafter into the *Kingdome of God*, it is necessary that a man dye before, being that *Christ* himselfe died before Hee entred into his *kingdome* so to come to the *kingdome of God* which is in our soule, Death ought to proceede, to

wit, *Spiritual*, by which a Man dyeth, and is annihilated to all that which Hee vniustly vsurped; when Hee was forced to leaue the *Kingdome of God* wherein Hee was first created, and constituted which doth well agree with that which wee before shewed: to wit, that the soule must be eleuated aboue herselfe to attayn to *God*. For as shee must come aboue herselfe, so must shee be in herselfe wholly annihilated. For it is not possible that one thing can be at once aboue, and below.

But before wee treat in particular of the parts which comprehend this *death*, and *Nothing*. Lett vs first declare that they are not to be ynderstood essentially, as though the soule must loose her owne Being, and Creation, or dy according to them. But obiectively, and supposedly, to witt, after such a *Spiritual* maner that the soule be so perfectly auerted, and abstracted from all Creatures, and herselfe (for as much as concerns affection) and so erected out of pure Loue to *God* that shee forgett all Creatures, and Herselfe, as though they were not: in such wise, that conuerting Herselfe to *God* shee haue not the least impression, or Image of herselfe, or any other thing; as if they were not at All.

This kynd of *nothing*, and *Death* is the last preparation by which the soule is annihilated in herselfe, and eleuated aboue her-

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selfe to God. As long, as shee hath not this, so long shee remaines in herselfe, and it is impossible shee should be eleuated aboue herselfe. Out of this nothing appeares also that the *presence of God* which the soule thereby obtayneth must be wholly deuyned, yea God himselfe. For that which shee feeles in herselfe being thus dead, and annihilated, and eleuated aboue herselfe, and all Creatures, can be nothing else but *God Himselfe*. From whence it also followeth that this perfect *presence of God* wherein wee place Mans felicity in this life, and rearme the *Kingdome of God* vppon Earth; cannot be otherwise obtayned but wholly, and Totally, and not by Parts, and Parcells. True it is, the soule may obtayn this necessary preparation by little, and little, but God doth not shew himselfe in Her after this perfect maner before this preparation (which is the *Nothing*, and the *Death*) be in its full perfection. For this *Nothing*, and *Death* haue no degrees. Water may be neither Hott, nor cold, and yⁿ it is said to be Luke warme; the wall halfe white, and halfe black mixt, and yⁿ it is called grey, and so forth; but if a Man be alieue, Hee cannot be said to be Dead; and if any thing be some thing, it is not properly tearmed nothing.

Besides, being that the presence of God heere exhibited to the soule (wherin as is sayd consisteth the Perfection of the soule)

is wholly deuyne, it cannot be parted, and deuided. For where *God* is, hee is whole, and entyre. From whence it followeth that the soule through this *Nothing*, and *Death* cannot haue *God* otherwise present yⁿ whole, entyre, and vnmixt with any Creature. And this is to be well obserued. The soule after this maner may well possesse *God* in greater, or lesse light, as heerafter shall be shewed; yet notwithstanding shee hath neuer any thing, but *God*, whyle shee hath *God*. For as then shee cannot be in the least maner conuerted to any image, but instantly shee wholly looseth *God*. Which neuertheless is not to be vnderstood as though the soule must be perpetually without all inclinations, commotions, and feelings. For so no Man in this world would euer find *God* truely. But is sufficient that shee according to her free-will be so perfectly separated from all Creatures, and herselfe that shee is contented that for Eternity shee should neuer think, or reflect vppon them any more, (if so it pleased *God*) euen as though in verity they were not at All. Wherevnto shee also purposeth to do her vtmost endeauour to perseuer alwayes in this separation from Creatures.

Lo yⁿ the soule is thus disposed according to her free-will although shee haue in her agaynst her will some vnmortified inclination, notwithstanding wee do account her

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as annihilated, and Apt to find God. Neuer-
thelesse as often as shee is assaulted by this
immortified Passion, and yeilds vnto itt;
y^e shee looseth her actuall *nothing*, and con-
sequently God, whom shee recouereth
agayn as soone as shee is wholly auerted
from the same.

With this one word of Spirituall *Annihi-
lation* wee comprehend the manifest, and
entyre preparation of the soule to God wh-
ich before wee compared to a mayn, and
Vast Ocean. Which word Alone doth in-
clude all that wee can say of this preparatiō,
All-renunciatiō, Abnegation, Charity,
Humility, in breife the Ground of all mor-
tification, and virtue requyred in the soule
to be admitted into this interior *kingdome of
God*. Lett vs come now to the Parts, or
Poynts which include in them this *Nothing*
and Spirituall Death.

THE X. CHAPTER.

*The former Preparation is in a more parti-
cular manner described, and said to consist
of fowre, Poynts, or Parts which being ob-
tayned. The Kingdome of God in the soule,
is more easily, and certaynly discovered.*

LETT vs now then in particular he^{ar}
wherin this preparation consisteth,
and demonstrate what this pretious No-

thing, and this Spirituall Death doth imply; which is not easy to be done. God with one word gaue vnto Man his exterior Being, and likewise his interior Grace. This second which is the principall, and for which the Other is. Man hath lost by an Act of Disobedience, and hath gotten in steed thereof a most bad being, and life of the senses; of which to ridd Himselfe Hee hath worke enough all the Dayes of his Life, so hard, and difficult it is to make this Damnable *something* which Hee hath contracted by sinne returne agayne to its *nothing*, and to kill in him that wicked life of corrupt nature. Hence sayth the Prophet Dauid. *Because for thee wee are killed all the day wee are esteemed as sheepe of slaughter.* Holy Iob did also stricke all the Dayes of his life for obtayning of this Death and termed *the life of Man a Continuall warrefayr vppon earth.* Many Men know of Mortification, and Abnegation, but few come to the knowledg of their *nothing*. And therefore God, as Hee is our blisfed end, and hath his *kingdome* in our soules is knowne by very few. To declare this; it is to be noted that after that Man had by preuatication lost the happy state, and true life wherein God had first placed him, hee manifoldly through inordinate Affections fell vppon Creatures. First vppon his owne-self, and afterwards vppon these slight inferior things without;

Psal.

43. 22.

Iob 7. 1.

without; also vppon the guifts of *God*, yea vppon *God Himselfe* in all which Hee liueth, and resteth inordinately seeking his owne ease, and interest. Whereas wee ought only to seeke *Gods* Honour, and greater pleasure. Now all these inordinate assumed liues must throughly be mortified, and vterly destroyed before wee can truly obtayne *God*.

The first inordinate life is loue which hee hath to Creatures, which is the grossest, and maketh the soule furthest from *God*. The 2. which hee hath to himselfe is lesse. The 3. which hee hath to the guifts of *God* is lesser. And the 4. least of all. For by how much the more the adhesion is grosser, and the obiekt vnscemelyer: by so much the more is the soule of necessity estranged from *God*. The soule cannot rest in creatures that are without Her, but shee also resteth in herselfe; yet shee may rest in herselfe, and not rest in Creatures without Her. Likewise shee cannot rest in herselfe, but shee also interiorly resteth in the guifts of *God*; nor in the guifts of *God*, but shee resteth also in herselfe, For shee desyres them for herselfe, and her owne vse. When shee resteth not in the guifts of *God* (which is seldome) shee seekes to rest in *God* through an naturall, & experimentall certaynty. All these liues, and restings hinder the Spirituall *Death*, and annihilation, and the true enjoyng of, con-

sequently God, and that wholly, and Totally, as hath beene sayd.

It is easyer to the deuout soule to mortify, and take away the grosse Adhesion, y^e the lesser. For nature hauing nothing else left Her, holds herselfe with all her forces therevnto. Like as in the corporall *Death* the last separation of the soule from the Body, is the difficultest, and paynefullest; life depending thereon. Hence, when wee haue mortified, and separated the soule from all externall Creatures shee much more subtyly rests in herselfe, and the gifts of God, and yet more secretly, closely, and lastly in God. So that, it is necessary to propose vnto the soule seeking God certayn Poynts, or Parts: whereby shee may deliuer, and free herselfe from all those Liues, or Loues, and obtayne in place of them this *Happy Death*, and *nothing* before mentioned. I say therefore in breife that the right way to this *Death*, and *nothing*, and consequently to God (which in diuers bookes after seuerall Methodes, and in sublyme words, and senses are described) consisteth in an vtter, and absolute

To send *solite Abnegation of all created things, and a*
to God *perfect resignation of himself out of pure Lo-*
in the *ue to God through an naked, and Habituell*
crowd of *Fayth.* What wee vnderstand by these words
faith, *wee* will presently declare, and itt shall ap-
and fee- *peare* that by the Contents heereof the soule
lings of *is* perfectly separated from all exterior
Loue.

Creatures, and also from herselfe, and consequently wholly dead, and annihilated, as touching affection to all Creatures.

Through an utter Abnegation shee dyeth to all externall creatures, through perfect Resignation to herselfe; by pure Loue, to all the gifts of God; and by *naked fayth* to God Himselfe, for as much, as to seeke herself with any kynd of propriety in Him. And so by this perfect *nothing*, and *Death* shee is recollected with all her powres to herselfe in Herselfe, & at length made fitt to be carryed aboue, and out of herselfe into God. By this utter Abnegation of All externall created things shee becomes recollected to Herselfe; by that perfect Resignation shee is yet more symple, and vniformly recollected in herselfe, as also vnloosed, and vnwrought from herselfe. The Pure Loue opes to her a way aboue herself, & conuerts her right to God; the *naked fayth* fasteneth, and fixeth her there. And taking leaue of all her Powrs, and senses; The knowledg which therewith shee Hath that God is in her, doth assuage, and quiet in her all desyres, and longings: and holds also the will recollected in herselfe in a high Peace in her hidden Bottom, or fund: where God is truly present. And when the soule remaines there hauing in this manner all her forces, and powres vnited, and recollected, shee obtaynes essentially all the Parts in her; (as wee will

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heereafter speake of) and thus at last shee is happily eleuated to that noble Contemplation of God for hauing yⁿ fully freed herselfe from all impediments mediating, or interposing betwixt God, and her; shee remaynes with all her capablenesse naked, and bare conuerted to God: who through his infinitt mercy the very same iustant doth infuse into her his deuyne Light enduing, and irradiating with the same the cleane, and pure soule, who symply for his Loue hath putt herselfe into such a pouerty, and examination of All Things. And so the Spirit with great symplicity is eleuated to the happy enioying of the secret presence of God to which by her owne forces shee can in no wise attayn.

And God out of his infinit goodnesse doth no more withhold himselfe from imparting his deuyne light to such a naked, and cleane soule, yⁿ the sunne doth his beames frō shynning into the open, and cleere Ayr, or running water from fallihg into the vessell that stands right vnder the current, or the Ayr doth omitt to fill Him who stands with his Mouth open, drawing the same. Thus S. Cyprian in his Epistle to *Donatus*. *Man hath no need of great Labour, Payn, or Art to attayn to the noblest, and highest State to which Hee can come to, for it is easily effected, and a Mercysfull, and free giift of God. Like as the sunne of itselfe shynes, the Day lightneth;*

the fountayn flowes, so doth the Holy Ghost
spread, and powrs forth himselfe into the hea-
uently soule, after that shee acknowledgeth her
Creator.

And the soules who fynd not this in them,
& do not reach to attayne God: must know
that it is meerely for want of that perfect,
and pure Resignation which comprehends
in it these Parts, and Poynts; which if they
had, they would at all Tymes, and in all pla-
ces worke, speake, and walke in God with-
out *Medium* or meane as easily, as they do
in the light of the sunne at the midday. And
when they haue not God present after this
manner they do as hee who shutteth his
window agaynst the sunne Beames, and the-
fore remainys in obscurity, or as Hee who
keepeth his vessell stoppt in the common flo-
wing of the water, and therefore suffers Pe-
nury, or want therereof. Or as Hee who hol-
deth his Mouth shutt, and therefore is in
great Anguish within for want of Ayr. Nor
can they impute the fault to any other then
themselves, no more yⁿ those former; nei-
ther need they requyr any other signe, or
certainty to perswade themselves that they
are yet possessed with inordinate Affection
to creatures, and themselves, yⁿ that they
do not, (as is said) or very little, perceiue
God in them. As one may well obserue the
window to be a little, or wholly shutt ac-
cording to the Light Hee obserueth in the

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Room in a cleare sunn-shine. And this is to benoted well. For nothing is more vnkown to Manyⁿ his owne defects, which oftentimes be grosse, and manyfold in him, whereas notwithstanding Hee thinks Himselfe free from Them. Therefor lett him not deceiue himselfe, but certaynly beleue that whensoever hee perceiueth not Gods presence actually in him; it comes by reason hee casts some obstacle in the way, either by inordinate adhering to some Creature exteriorly, or that hee is not wholly resigned to God. This is a breife, certayn, and cleare signe: which ought to make many ashamed, that seldome, or neuer perceiue God in them, (who notwithstanding is all our end) and perswades themselves not to be faulty therein, or to put any impediment to God. And that, because they do not seriously looke into, or know their owne defects. If such, as these would find God having now obserued by this generall signe that they certaynly haue some thing in them which doth hinder, and intermediate betwene God, and them, and would come to the knowledg thereof: lett them strictly examine about these Poynts, or parts which wee will heere exhibitt vnto them, as a looking glasse wherein the soule ought to behold herselfe before shee venture to eleuate herselfe to the contemplation of God. And they will soone find out the impediment. Other-wise if they without due

observation of themselves, & Examination of their defects be so bold, as to eleuate themselves to Contemplate God: it is to be feared that that will happen vnto them which is sett downe in Exod. 1. *If any Beast touch the Mountayn lett them be stoned.*

Wherevppon S. Gregory sayth, *yⁿ a Beast touchet^r the Mountayn when a soule yet subiect to her unbryndled concupiscences eleuates herselfe to the Hight of contemplatiue Life. And becaus shee cannot persist so h^g eleuated shee is throwⁿ down, and floand to Death.* And truly how can shee remayn eleuated aboue herselfe who lyeth yet fast bound vnder herselfe: what can shee receiue else from aboue. but stones in steed of light, Death in place of life: who so vnprepared instruds herselfe into the terrible, and dreadfull sight of God. Wee see this corporall sunn worketh according to the preparation, and disposition of the Matter; Durt itt hardeneth, wax it softeneth, weake, and bad eyes are with the Light thereof dymmed, whereas good eyes are therewith enlightned? These Men through their p^rowd, and immortalized fund haue more Aptnesse to Obduration yⁿ compunction, and become therefor more obdurat, and obstinat in their proper sense, and Nature, yⁿ moued to Humiliation, subiection, and Annihilation of themselves. They haue continually running eyes. For as S. Bernard sayth, *Like as Ashes cast into our*

Corporall eyes causethem to water, and runn,
and dymme the sight. In like manner the bad
internall Motions, disorder the interior eye of
the soule: that shee cannot enioy the clearenesse
of the Deuyne Light; but is thereby more dar-
kened.

S. Gregory saith very well; that when
God spake to Moyses vppon the Mount Sina
Hee shewed Himselfe in the li^{ne}nesse of Fyre,
and out of the Fyre issued smoke as out of a For-
nace. For God (saith he) illuminates the
Humble with his Charity, & dymms the eyes of
the Proud through obscurity of Ignorance. Fur-
thermore, Hee saith, that we must first purge
our Mynd from all Temporall Honour, and
desyres of carnall Concupiscenses: and yⁿ raise
it vpp to the light of Contemplation. And tho-
se who through weakenesse of Mynd are de-
cayned as yet with Temporall things ought not
to presume to Consider those high, and sublyme
matters. And in another Place this Holy
Doctör describing in particular what is re-
quyred in that soule which desyres to Con-
template God, saith; that besides a perfect
cessation from all impefections shee must be
able to diuert from Her all incident Images,
yea euen of her owne selfe, that so shee may be
elevationed aboue Herselfe vnto God.

And how farr are these Men from this fo-
resaid necessary preparation: Notwithstan-
ding, when such immortified Persons not
regarding this, presume to eleuate their

dymme, and obscure sight to this Hidden, and deuyne Sunne: being without all inter-
nall light, knowledg, and Obiect: they are
not only from aboue, but also from below
stoned, ouerthrowne, and slayne by their
owne defects, and imperfections which per-
petually present themselves before them, &
oppugne them strongly, and not hauing
wherewithall to resist, and repell them they
ouercome, and kill them being of those of
whom the Apostle speaketh. *Who hauing be-
gunne in Spirit, end in flesh:* This is but too
too euident by dayly experience.

Because
wee offer
to con-
templa-
te with-
out true
mortifi-
cations
wee fall
many
times
in o
strange
errors,
and im-
perfec-
tions.

Gal 3.

And by the vnprepared Man wee do not
vnderstand great synners, but such as Ma-
ke a shew of Spirituality, & remayn in them-
selves some permanent imperfections: of
dayly synne, what else soeuer they be, in
which they willingly remayn, and do not
mortify. Such persons albeit they liue not
in greate synn, wee say notwithstanding
they are not fitt to comprehend, much lesse
to exercise this deuyne Doctryne which wee
are about to deliuer heere; which by such
superficiall grounds cannot be vnderstood,
or be tasted by any *who mynd worldly things.*
For it is a wisdom which Iob saith is not
found *In the Land of theem that liue pleasant-
ly.* For the Vnion with God, and his pre-
sence of which were heere treatise, is that
whereof God Himselfe said, Exod. 33. *Man
shall not see mee, and liue.* And the Apostle.

Phil. 3.

19.

Iob. 13.

13.

Tim. 1.
6. 16.

Who dwells in an inaccessible light. Which neuer living Man saw, or can see. For as hath beene said; Hee must be as touching sensuality, and humanity wholly Dead, and be about Men, that will contemplate God after this secret, sublyme, and Noble manner.

Let euery one Therefore behold Himselfe in this Looking Glasse, and consider well whither Hee haue the necessary mentioned preparation to this following Doctryne; and first endeavour to haue that in Him before Hee proceed any further in this Exercise. That hee depart first from the Land of his Propriety, and so commit himselfe to this intennall sea. That thereby Hee be annihilated in himselfe, that so hee may be elevated about himselfe. That hee vnloose himselfe heere below, if hee meane to flye on high. Lett him not perswade himselfe to haue attained the end, before hee haue gon through the whole way; that hee wholly leaue, and dy to himselfe, if hee desyre to be admitted into the Kingdoms of God which is within him; finally lett him make himselfe pure, and cleere, and like vnto God, if hee will contemplate God in such manner: as is heer-after taught.

These Poynts, or Parts shall also serue for other vnercised persons who commonly oppugn a Spirituall Life, becaus they are Ignorant thereof, nor perceiue any such Things in themselves, as Spirituall Men

write, and say; and therefor hold them for
fables, and counterfeite things, or deceits of
the Deuill, or at least spirituall pryde: thin-
king that these Men vnmeasurably ascribe
vnto themselues that which they haue not.
Such truly as these ought to forbear to iud-
ge that which is altogether vnkown vnto
Them; beleuiung that as heerafter there shall
be a diuersity of Degrees in the Celestiall
Glory so hath there hath always beene, & is
in the Church Militant amongst the seruants
of God a Diuersity of Degrees, and States.

*Let not
sensual
Men,
in large &
Spiri-
tually
Men.*

God hath always had Seruants; Freinds,
Children, & Spowes. It is no wonder that
in the Kings-Court the seruants that do the
baser works of the howse know not what
the Kyng treats of in his Priuie Chamber
with his Friends, much-lesse with his chil-
dren, and least of all what hee Imparts to
his beloued spowse. The soule of which wee
speake, is a chosen *spowse* of Christelected
from amongst the Common, and ordinary
liuing Men, and led to the secret closet of
God her Bridgroom; There shee liueth, &
conuerseth. Shee is admitted into that *Kyng-
dome of God*, and possesseth itt although shee
seeme to be yet vppon Earth. And albeit
these externall Men did not vnderstand this,
or could not distinguish their owne state
from that wherein these illuminated soules
consists. Wee say notwithstanding, that they
ought to know that these illuminated soules

haue interiorly in them the Disposition which these Poynts decipher vnto them; by which they (in respect of those internall Men) be like one who hath liued all his life Tyme in a deepe, and darke Pitt, or Vault vnder Ground into which the Sunn very seldome, or neuer shineth, and the pleasant dew, and rayn neuer descendeth, and where always is a corrupt, and stinking Ayr. This man could not apprehend that those who liue aboue Ground with such facility enioy the light of the Sunn in its proper splendor, and receiue in such aboundance the heauenly waters, and liue continually in so open, and cleere an Ayr by reason hee neuer had beene out of his Hole. In like manner these externall Men are so deepe sunke into their Nature, and senses that they know not what the Spirit is, and much less what is done, & acted in itt, when it is eleuated aboue the senses, and all fading things into God; as it is in these illuminated Persons. And wee cannot giue them to vnderstand this by words, or reasons like as to the foresaid Man could hardly be explicated what that cleere Light, or open Ayr is, or how it is enioyed. For neither the One, nor the Other can Imagine, and conceiue it; till by experience they haue found itt.

But if they would put in Execution the absolute Abnegation, and perfect Resignation comprehended in the ensuing poynts. (Like

as wee presently shall declare) All which
 wee haue said, and are to say would seeme
 no-whit incredible vnto Them; but would
 soone synd the Truth thereof. To the prac-
 tise whereof, if they haue no couradg they
 ought not to marvayle, if others who fayth-
 fully apply themselves to itt find out strange
 passages, and speake of things wholly vn-
 known vnto them: no more yⁿ one would,
 who neuer had beene out of his Mothers
 kitchin should heare Another who had
 much trauayled by sea, and land relate many
 Things, and seuerall Passadges of which hee
 were so ignorant, and no more knew yⁿ as
 if they were not at All. For such resigned,
 and perfect Men haue broken through the-
 selves, and all Created Things, and haue
 made a passage from Tyme to Eternity out
 of Creatures into God; out of their Nature,
 and Naturall Powres aboute themselves, and
 proper forces in pure Spirit: and there they
 dwell, and conuerse. And truly if this were
 well noted, and reflected vpon I do per-
 swade my selfe that all disputes agaynst a spi-
 rituall life would cease. For in case the exter-
 nall Liuers did belieue that those who by in-
 ternall knowledg, and experience speake of
 supernaturall matters although they exte-
 riorly be like vnto them, yet neuerthelesse
 interiorly do so much differ, and are sepa-
 rated from Them, as one remayning on the
 Land is from Him which is in the midst of

*They
 oppose
 spiri-
 tuality,
 who do
 not pra-
 ctise itt.
 And so
 cannot
 under-
 stand it.*

the sea. Betaus, that though they conuerse
 heere vppon Earthas Others, yet according
 to the interior Man they remayn in an vtter
 Abnegation of all Created Things, and per-
 fect Resignation in God, as wee shall instan-
 tly declare: whereby albeit in Exterior ap-
 parence they seeme to lead a Common life
 with others, notwithstanding internally
 they remayn in Angelicall Purity, and de-
 uyn likenesse; and therefore being pure in
 Hart they see, and Conitemplate God. For
 whereas other virtuous persons place their
 exercise in mortifying of Bad desyres, Af-
 fections, and Concupiscences; These ouer,
 and besides exercise themselues in Mortify-
 ing of incident Images, and formes which
 S. Bernard tearmeth a *Mortification of An-
 gells*; and they resist with as great diligence
 all occurring formes, and shapes: as Other
 Virtuuous Men do euill desyres, and Concu-
 piscences to Synn.

*The dif-
 ference
 betwixt
 Misticks
 and
 Be'ola-
 sticks.
 the one
 expells
 all spe-
 cies, and
 Images
 out of
 the
 soules;
 the other
 seeks,
 and la-
 bours
 for
 them.*

In case I say that these externall people did
 well marke this they would haue no occa-
 sion of admyting; albeit they heard, or vn-
 derstood by these internall Men such things
 as did surpas their capacity. But they regu-
 ard not this, and therefor Iudge of these Spi-
 rituall, and illuminated Men according to
 their owne disposition. Wherevnto (to spea-
 ke Truth) oftentimes great Occasions are
 giuen them by many who will seeme Spi-
 rituall, and haue for all that nothing, but bare

words which they gather out of Bookes, or from some Spirituall Teachers, and vnderstand not themselves, nor putt them in practise. In whose lives when wee obserue nothing lesse y^e this internall disposition; it is with great reason much to be wondred. Yea it cannot be without great suspicion that they presume to speake (as it were by experimentall knowledg) of internall, and Deuine Matters, of which other good, and Virtuouse Persons can say nothing.

Wee may iustly say of Spirituall Men that which S. Hierome said of Preists. *The tongue Mynd, and Hand of a Priest ought to agree All in One.* So in like manner in a Spirituall man nothing ought to be seene, and obserued but Spirit, all his workes, and Omissions ought to be wittnesses of his words. No man Therefor ought to speake of this secret Vnion of the Spirit with God in whose life, and Conuersation is not found the Disposition which wee are now to declare, or at least a true desyre, and thirst of the same. Neither ought any to think it strange to heare of One in whose life this Disposition may be obserued. *Which surpasseth flesh, and Blood.*

But lett vs now come to the Explication of the Poynts related before in breif, and Demonstrate to the deuout Soule that which they comprehend in them. That shee may clearely behold the way which shee

Many
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and v
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be Spi
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and are
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ro
ves the
y, a
greare
gus
may be
made of
them.

must enter into to come to God. Heetefore wee haue compared itt to a Sea-Nauigation to giue her to vnderstand how different it is from all that wherin before shee had walked. And also to shew vnto Her that shee must leaue all Creatures, and Herselfe. Now will wee compare the soule herselfe vnto a Bird which would fayn fly in the Ayre but is hindered diuers wayes, demonstrating thereby vnto her how that shee out of defect of each of these Poynts is hindered that shee cannot eleuate herselfe into God; and therewith also giuing her Meanes, and Remedyes whereby to vnloose, and free herselfe from all Impediments. And being that wee must bring the soule by these Poynts to a Spirituall *Death*, and Annihilation; no man must maruayle if wee vnderstand the same in the absoluteft, and highest maner. For the *Nothing*, and *Death* are the vttermost lymitts of all Virtue, and Perfection.

THE FIRST POINT.

THE XI. CHAPTER.

Of the absolute Abnegation of All created Things; and the signes by which one may know whither Hee hath it in Him, or no.

THE way of the soule to God beginning first from a Renunciation of all Creatures without her; for they be the end to which shee conuerted Herselfe when shee auerted Herselfe from God, and there shee rests, and liues. Wherefor her reuersion must begin from thence Abnegating, and relinquishing all Affection, and adhesion to Them. It is impossible that Hee who doth not beginn at this end, and leaue itt absolutely, can come to the other end which is God. Chryst therefor the Maister of Perfection would alwayes haue that those who entred into the way of Perfection should first of All leaue all that they had possessed. Thus He said to the ioung Man. *If thou wilt be perfect, go, and sell all that thou hast &c.* Math. 10. And agayn. *Vnlesse you renounce all that you haue, you cannot be my Disciples.* Luk. 14

This Externall Abnegation of all Creatures Clymacus calls. *The way to God without impedimēt.* And S. Bonauenture sayth.

Mat h
5. 3.

Mat h.
19. 24.

That like as concupiscence is the very caus. and Ground-Work of All synn, and wickednesse: in like manner Abnegation of all Creatures, & Voluntary Poverty is the Foundation of All Euangelicall Perfection. And therefore Christ (saith Hee) began from hence his sermon of the Eight Beatitudes saying. Blessed are the poore of Spirit for theirs, is the kingdom of Heauen. And whereas in the next following Hee only promiseth Happynesse to the others: Hee saith the poore hath it already For the soule being naked, and euacuated of All terrene Possessions, and solitudes is placed in Rest, and Peace of Hart. Where Hee fynds God present whose place is in Peace, sequestration, and solitude. Hence sayth Petrus Damianus very well. When we haue renounced our owne propriety, we make Heauen proper vnto vs, and consequently wee to it &c. But how necessary it is to forsake all Temporall goods to come to God; our Sauiour could not more palpably expresse y by that saying. It is easier for a Camel to passe through an needles eye then for a rich Man to enter into the kingdom of Heauen. How could Hee more playnly demonstrate the hynderance, that these earthly possessions, and Creatures caus to the soule in God? Wee place Therefore this for the first Poynt of the fowr wherein wee Constitut the right way to God in this life. For would the soule come into herselfe, and surmount herselfe

where God is only to be found, as hath bene sayd; shee must first return to herselfe; for shee is out of herselfe so farr, and in so many Places as the Things are which shee Loues, and affecteth. For although shee remain essentially vnseparated from the Body as long, as Man liueth; notwithstanding it is a true saying. *The soule is more where it loues, then where it liues.* And our Sauuour saith. *Where thy treasure is, there is thy hart also.* And as through the Loue of Creatures shee departeth from herselfe; so likewise through the Renunciation of them shee returneth again to herselfe. Hence wee say that the first thing the soule must do to come to God, is to withdraw her Affection from Creatures. And that shee may remain more constantly by herselfe, and consequently by God, shee must do it; not only from Creatures which shee actually doth adhere vnto by inordinate Loue, but from all which shee any wayes might affect, thereby to free herselfe, not only from all grosse cleauing to Creatures, butt euen from all affection, and impression of them which do intermediate, and separate her from God.

And therefor I call itt an absolute Renunciation. First in respect of the Things which must be forsaken. For it is to be vnderstood generally of All; so that One retayn no propriety, or desyre to any Thing that hee would not willingly forsake for God: when

Math.
6. 21.

I.

any such occasion is offered. In so much that
 euen those Things which necessity requires,
 hee ought to vse without all Propriety, and
 be contented to be depriued of the same,
 yea willingly to suffer himselfe to perish
 through want of them, if so be, it were Gods,
 pleasure, and holy will. Secondly by reason
 of the Affection according to which they
 must be, from the very Bottom of the Hart.
 So that the soule which enters into the right
 way to God must not haue the least Affec-
 tion (which is not purely for God) to any
 created thing without; and All Creatures
 ought to be no more (for as much as con-
 cernes Her) yⁿ as though they were not at
 All. For other wise shee auerts Herselfe from
 God, and remaynes out of herselfe; wheras
 notwithstanding shee is to returne to her-
 selfe. This Absolute Renunciation had the
 Apostle (when hee said) *I haue made all things*
as detriment, and do esteeme them as dung, that
I may gayne Christ. hee found clearly the in-
 ternall detriment which Creatures did vnto
 him, in gayning of Chryst; yea the Least; and
 therefor hee sayth *Omnia all*; for to shew
 that no affectiō may be without impedimēt,
 and detriment. If hee did not nakedly auert
 himselfe from itt, yea with a loathing, and
 abhorring, as from dung.

Phil.
 3. 8.

But it is inuch easier to shew vnto the sou-
 le that shee must leaue all Creatures with-
 out her to come to God. yⁿ to make her to

know whither shee retayn any Affection to Creatures in her. For the *Hart of Man is* ^{1:re.17.} *inscrutable, or vnsearcheable, and hard to be knowne* euen to Man himselfe. Principally his Affection of Loue which is the most interior; and secret powre conuerting it selfe, and adhering very couertly to that which is pleasing; and most of all when as the naturall corrupted Inclynation doth affect any Thing which is against the Spirit for y^e shee very craftyly couers, and maskes it, least shee should be deprived thereof. And therefore many Spirituall Men deceiue themselves who think they haue renounced, and left all for God: whereas notwithstanding in very Truth they be possessed within with many Creatures in their fund which they know not of, or if they know, they little regard, as of small Importance, or that the Affection which they beare vnto Them seemes vnto Them not to be bad, or vndecent, whereas neuerthelesse it is really in it selfe sensuall.

And truly as long as a Man is not wholly *naked* of all Propriety to externall Things, and altogether confident of corporall necessities: It is hard to be discerned whither Hee cleaue, or adhere not somewhere inordinately. For oftentimes vnder shew of necessity lurketh affection, and Propriety which is also vknown to the Party Himselfe vntill such Tyme as Hee can perfectly

conuort Himselfe to God. For in that conuerſion is manifeſted vnto Him the Thing to which Hee inordinately adhereth, becauſe that by this Conuerſion Hee is neceſſarily eleuated aboue all Creatures, and aboue Himſelf alſo. And therefor whatſoever it be that Hee adhereth to, muſt then appeare, which Hee alſo muſt incontinently leaue, or elſe hee fynds Himſelf thereby intermediated from God. And although peraduenture when it came to his mynd Hee did not perceiue that Hee was inordinately affected vnto itt, and only tooke it for a diſtraction: (which notwithſtanding can hardly happen to one that is well exerciſed) at leaſt wiſe Hee will of Neceſſity come to knowe it, whenſoever Hee actually vſeth it, or is buſy, and ſollicitous about that which Hee thus doubts of, whether Hee doth poſſeſſe it with Affection, and Propriety. For this ſollicitouſneſſe, or working cannot be without humayne affection (or at leaſt wiſe will be needleſſe) and therefor muſt of neceſſity for that preſent make an impreſſion in his Mynd, and mediate betweene God, and the ſoule.

But becauſe it is very vncertayn whether one hath this pure conuerſion to God: and that wee heere properly ſpeake of ſuch as actually haue it not but would gladly attayne to it. Lett Nobody be confident hereof, but lett each one conuert Him ſo

Himself, and consider whither in verity
Hee be contented to forsake all crea-
ted Things for God, as Honour, Riches,
Friends, Ease, Humayn Conuersation; and
generally whatsoeuer exteriorly can yeild
Him any content, or delight. Yea also cor-
porall necessaryes, albeit hee knew that the
vse, and possession of them could not hin-
der him, nor were displeasing to God. Only
becaus hee knoweth well that a truly na-
ked, and an exinanited life in it selfe is more
conuenient for a seruant of God, and more
conformable to Chryst. And thus farr hee
ought to come to be assured of his Ground.

And if hee haue vtterly renounced all crea-
ted Things, & adheres to no exterior Thing
but solely loues God. Hee will there hold
himselfe well contented. Yea will fynd in
Himselfe also an Inclynation to it with ioy
of Hart. And obserue that whensoeuer Hee
by Himselfe makes this Abnegation, Hee
actually perceiues in Himselfe an informe,
& Empty Mynd of all created things. Where-
in Hee likewise with facility, and delight
can hold Himselfe, and the more naked,
cleare, and constant it will be; the more
Hee doth this Generall Renunciation from
the Bottom of his Hart. This necessarily fol-
lowes. For Mans Mynd of its owne nature
is cleane, and pure, but through Affection
to Creatures is obfuscated, or spotted, and
therefor being denudated of the same; in

returnes agayn to its primitiue Clcerenesse, as a glasse that is fowle being washed receiues its former Brightnes, and Purenes which before lay hidden. And therefor Hee must diligently reflect whither in making this Abnegation, and renouncing of all created Things Hee perceiues this Mynd in Himselfe. And that must not only serue him for a certayn signe Heereof, But Hee must also take it for the end, and fruiet of his renunciation by which Hee must by little, and little attayn to God.

But if so be a Man perceiue in Himselfe nothing heereof, or very little; Hee must perswade himselfe that in verity hee is possessed with some inordinate Loue, and affection. And peraduenture it will also come to his Mynd what Thing it is, to which hee adhereth inordinately; But in case it do not present itselfe, hee must presently search further into his fund, and see whyther hee cannot hold himselfe so sequestred, and abstracted, as hee ought: whither itt also be purely for God, that hee retayneth the possession and vse of Creatures; or any humayn Conuersation which he might ridd himselfe of, or whither by itt hee be actually thereby carryed further towards God. He must likewise search diligētly into himselfe whither hee hopeth for, or feareth any Thing, and whither any exterior Thing do Contristate, or exhiliuate him. For out of these
Affe ction

143
Affections hee may gather the ground of his
hart. As S. Bernard teacheth. Agayn hee
must consider how hee hath behaued him-
selfe being deprivied of Things which hee
actually vsed, and possessed; for that which
with God wee possessed, wee can leaue with
ioy. So affirmeth a certayn Spirituall Tea-
cher giuing 3. Signes whereby to know
whither wee do not adhere inordinately to
those exterior Things which wee possesse.
First (saith hee) if a Man of all his goods
take no more yⁿ necessity requyreth as th-
ough hee had begged them from doore, to
doore, and were alwayes to begg them so.
Secondly if hee did know that Another had
need of his goods, and that it were expen-
dient that hee should make as free vse the-
reof for his necessity, as himselfe: that hee
could be as well contented, and wish as
well to the other, as to himselfe. *Thirdly* in
case hee lost them, that hee could be as quiet
in his Mynd, and will: as though hee ne-
uer had had them. Out of these, and such
like sygns, a Man may learn to know the
hidden grounds of his hart, and Moreouer
to esteeme smal things great; for nothing
ought to be deemed small which doth de-
prive, or hinder vs from God in our soule.
And the better to declare all that which
hath beene said. Take for example a Bird
which is tyed fast to the ground, or some
bough as-long as shee Remaynes tyed her

G

wings serues her to little purpose to lift herselfe by them into the Ayr. And it maketh no matter wherewith she be tyed whither with a strong Cord, or with a Thread; yea although it were with a straw as long as shee remayneth bound; it keepes her below, and hindreth that shee cannot fly vp on high only This difference there is that the longer the Cord is wherewith shee is tyed the higher shee can lift herselfe, yer no higher yⁿ the Cord will giue her leaue. Neither doth shee obserue that shee is bound but by flying vp: for yⁿ shee sees how, and where shee is fast.

Thus it is also with the *Spirit* of Man which of its own nature hath no communication with these inferior Things, and is created to Liue in God, as a Byrd in the Ayr; but in this, is hindered through the Affection to Creatures For this bynds it fast to the earth; how little soeuer the Things be which the soule doth affect. Althought it were but the least mispent Tyme with Affection; the *Spirit* is thereby held vnder, and hindred that it cannot eleuate itselfe into God. Only this Difference there is; that the lesse inordinate the Affection is, the neerer the *Spirit* approacheth to God. Yet can hee neuer Eleuate himselfe perfectly into God, but is continually drawn backe till such Tyme, as all the Affections of the soule be vnloosened from all Created Things, and wholly auer-

ted from them. And the *Spirit* can hardly
perceiue this to be so, vntill shee actually co-
uert herselfe to *God*. For yⁿ must shee auert
herselfe from All that is not *God*. But as long
as the *Spirit* is bent downewards; it is like
vnto a Bird that sits vppon the ground, and
knoweth not whither shee be loose from
the bands, or not. Hee Therefore that finds
himselfe out of *God*, and would gladly re-
turn to *Him*. First of All lett him diligent-
ly reflect whither truly in this manner hee
be free from all Affection to Creatures, and
if peraduenture hee fynd himselfe to cleaue
to any Thing which hee could hardly leaue,
lett him vse some forceable consideration
which may moue him to cast it of. And fur-
ther Him to the absolute Renunciation of
all created Things whatsoever. As for ex-
ample: to consider the ficklenesse, Vanyty,
and Basenesse of these inferior Things wh-
ich being put altogether do not deserue that
the noble *hart* of Man should be possessed
by them one moment of Tyme: They All
being created for the vse of Man, and not
Man for them; yea are also common to brui-
te Beasts, and must be All left one Day whi-
ther wee will, or no; and in the meane tyme
do but disquiet, and vex our Mynds, and
endamage vs greatly in *God*. But principal-
ly hee shall moue himselfe to this by consi-
dering the Pouerty of Chryst which (as S.
Bernard sayth) is the strongest Argument to

make vs embrace, and seeke after exterior po-
 uerty. Moreouer (hee sayth) that Chryst
 coming into the world to demonstrate how gra-
 tefull Pouerty was vnto Him; reuealed Him-
 selfe first of All vnto Poore Shepheards. How
 many (sayth hee) Potentates, and wise Men
 lay at that Howre vppon soft Bedds, and No-
 ne of them were found worthy to behold that
 new light, and vnderstand that ioyfull newes:
 And to heare the Angells sing. And thence con-
 clude, if Chryst shewed such loue to the Poore,
 who were so through Necessity: How much mo-
 re willingly to such as are voluntarily Poore
 will Hee exhibitt his presence in this life. And
 in Another place hee sayth. Blissed are the
 Poore in Spirit. Truly Hee in whom are hid-
 den all the Treasures of wisdom, and know-
 ledg hath opened his mouth. And this verily is
 his Doctryn whereof bee speaking in the Booke
 of Reuelations. Behold I make all new. Who
 by his Prophet said I will open my mouth in Pa-
 rables, I will utter things hidden from the
 foundation of the world. For what is more hid-
 den, yⁿ that pouerty should be blissed. Notwith-
 standing, Truth doth affirme it, who neither
 doth deceiue, or can be deceiued. Blissed are the
 poore of Spirit. How come you therefore o foo-
 lish Chilteren of Adam to seeke after Riches,
 to desyre wealth: considering the blissednesse of
 the Poore is auouched by God, commended to
 the world, and beleined by Men? Lest a He-
 athen seeke Them, who liueth without God.

Math.

5.3.

Apoc.

21.1.

Math.

23.35.

Psal.

77.2.

Let a Iew desyre, Them who hath receiued temporall Promises; but with what Face, or rather with what hart can a Christian seeke for Riches being Christ hath pronounced the Poore to be blisshed, and hath threatned the Rich with a wooe. Saying wooe to you that are rich. Which words doe cleerely shew how necessary is the perfect Abnegation, and Renunciation of all created Things. Wherefore a man ought to endeaour constantly, and apply himselfe seriously therevnto. And now when hee perceiues in himselfe that his Free-will is willing to yeild itselfe to renounce all created things: hee must often stirr vpp this affection in him to become thoroughly Poor, and abnegated for God: and lett him keepe himselfe as long as possible hee can, and dilate his hart heerin. For this will make him depart from all exterior things, and so come to himselfe, and make him naked, & free from all impressions, Images, and affections; and able to be eleuated in Spirit to God as heerafter shall be taught. And so much the more, better, easier, and perfecter by how much the more entyely, and absolutly, hee hath forsaken all created Things, and is estranged from them, euen with his inferior sensible Affections which hee must endeaour to abstract from them, as much, as is possible. For although one may persist therewith before God hauing for his Loue renounced all created things with his

free-will (the sensible Part remayning yet somewhat affected vnto them: becaus Hee hath not this, in his Powre) neuertheless that internall Rest, and enioying of *God* is therewith hindered through the vquietnesse, and commotion which the inferior Part stirreth vp in the soule.

And therefor a Man must endeavour with all possible ioy of Hart to performe this Abnegation. For so Hee draweth the Inferior Part wholly vnto Him which in None of the Other Poynts is so requisit as in this. Becaus the soule through the adhering of the Affection to any Creature is further out of *God* y^e through defect of any of the ensuing Poynts: so that this ought to be in a most perfect manner in him who desyret to obtayn *God*. And truly hee is farr from the Spirituall *Death*, and Annihilatiō (which is exacted of a Contemplatiue soule) who possesseth any thing with Propriety out of *God*. For as S. Cyprian sayth. *Euen as myne eyes cannot behold Heauen, and earth both at Once, so the Loue of God, and the Loue of the worl'd cannot be Both together in the soule.* And therefor no Man is fit for Contemplating of deuyne, and heauenly Things but Hee who is Poore (according to the Affection) in all temporall Things.

THE II. POYNT.

THE XII. CHAPTER.

*O, the perfect resignation of ones selfe to God,
and of the signes, whereby to know it.*

SECONDLY to come to God the soule must also deny, and relinquish her owne-self. This S. Gregory playnely affirmeth saying. *As much as wee leaue our selues wee approach to God.* For so long as the soule remaines vnder her selfe, or in her-selfe shee cannot be eleuated in God aboute herselfe. And like, as the soule is, and resteth out of herselfe when shee adhereth to any exterior creature; so is shee also vnder herselfe, when as by inordinate loue shee is inclined, and bent to the commodityes, and pleasures of the body and remaineth in her selfe when as with complacence, and propriety shee resteth in her proper will, iudgement, or worke, or otherwise loueth, or affecteth her selfe inordinately. For as S. Dyonisius saith. *Loue is an uniting powre, and doth subiect, incline, and unite as much as it can the lower with the beloued, whatsoever it be.* And therefor it subiecteth also the soule to her-selfe when shee loueth her-selfe for her-selfe; which selfe-loue when shee relinquisheth, and abnegateth shee be-

G iij

comes free from her-selfe, as s^hee is also loose, and free from all externall creatures by forsakeing, and renouncing them.

*Res-
ignation
of on-
selfe ne-
cessary.*

But because y^r being no more in her-selfe shee must of necessity rest, and remayne else-where. Therefore wee tearme this abnegation of ones selfe, a resignation to God. That the soule by abnegation and forsaking of her selfe may go, and rest in God; and becaus shee is as well hindered by her-selfe, as by exterior things from God. Therefore wee say y^r this resignation must be perfect, as the other abnegation also must be entyre. So y^r as by this, shee is so free, and *naked* from all creatures, as though they were not at all. In like manner by y^r resignation shee becometh so alienated, and free from her selfe, as though shee were no more. Wherunto it is needfull y^r shee vterly forsake all propriety like as shee must leaue wholly, and abnegate all manner of adhesion to exterior creatures. But in this perfect resignation consists much more labour, and also deceit, yⁿ in the former abnegatiō. For nature loues herselfe much more, and departs from her selfe with greater difficulty yⁿ from all other things. Thus S. gregory affirmeth. *It is a small matter, and easy (saith hee) to leaue exterior Goods, but it is very much to leaue our selues* And therefore the soule which fyndeth not God in her selfe according to her desyre may iustly suspect,

and beleue y^e shee is not yet sufficiently resigned to *him*, albeit y^e her sub^{le} the nature would gladly persuaue her to the contrary which can more easily deceiue her in this poynt, yⁿ in the loue of creatures.

An to attayn to this first it is to be obserued y^e ireresignation which causeth to man all trouble, and disquietnes, and holds him out of God proceedeth from selfe will, and selfe loue. By these hee may rest in himselfe very much, and strongly: albeit hee hath abnegated all other creatures exteriorly. Through *proper iudgement* hee rests in himselfe. For as much as hee cleaueth to his owne opinion, and choise; from whence hee will not be drawn, but rather would that others should yield to him, and be of his mynd. *By selfe will* hee resteth in himselfe when hee desyres to haue choise in things, and seekes to accomplish his owne desyres, and proper affections, not willing to conforme himselfe to the will of others. And when hee is denyed that which hee hath a desyr to; hee becomes melancholy, and out of order; which is an euident sign of selfe-loue: that in all things seekes her owne end, confort, & commodity either exterior, or interior: & this through an inbred, & naturall inclynation of the soule to herselfe. For selfe-loue which was inordinately conuerted to the body is by the precedent renunciation in a manner extinguished in her,

This is the mayne, and cheilf poynt to be obserued, and overcome. Proper iudgements described. selfe will described.

but this irrefignation comes of proper sense selfe-will, and selfe-loue which may be found also in those that haue accepted of voluntary pouerty. Yea when as nature is depriued of her exterior rest: and comfort: shee seekes, and intends itt the more in herselfe: which notwithstanding must be vtterly extirpated, or rooted out before the soule can fynd God aboue herselfe, so that man must be as though hee had no vnderstanding, or will, or loue, or care of himselfe saying with the Prophet. *As a beast I am become with thee, & I alwayes with thee.* In such wise as that hee rely no more vppon his own iudgement, opinion, and choise, yⁿ vppon anothers: resigning, and submitting himselfe without resistance when occasion requy-
reth: choosng rather to follow other mens iudgements yⁿ that others should his; and be commanded, rather yⁿ command.

Psal.
71. 12.

*The re-
signa-
tions of
the
soule
dono-
tions
itselfe
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cellently*

Moreouer, whatsoeuer God suffers to happen vnto him either exteriorly, or interiorly is to be as well-come vnto him; as that which hee most of all desyres. Yea hee must not only subiect himselfe in this manner vnto God: but also vnder all creatures for God how vnreasonably, or impertinently soeuer they behaue themselues towards him, without tergiversation, demurre, or excuse further then meere necessity requyreth. But how farr and how excellently found this resignation, and submission must

he vnder God, and all creatures for Gods-
sake wee may better know by these two si-
militudes.

A spirituall teacher sayth that a man
ought to be so resigned to God, as one who
in the midst of the sea should sitt barely vp,
pon his cloake this man certaynly could li-
tle trust to his owne hands, or feet, or any
corporall, or spirituall strength, and indu-
stry, or to the helpe of any other creature;
but purely must wholly resign himselfe ouer
to the mercy of God to be releued by him
in such maner as should best please his de-
tyne Goodnesse; and if so it pleased God
that hee would haue him drowned, hee
ought to be resigned, knowing that there
is no iniustice done thereby vnto him. In
this manner also must a resyned person rest
alwayes vppon the naked will of God wit-
hout all humayn choice, or election: wil-
lingly accepting whatsoeuer happeneth
either to his body, or soule: firmly belein-
ning that all comes from God, and by his
permission, and that not the least iniury is
done vnto him whatsoeuer happeneth vnto
him.

Another similitude of a resigned man in
comparison of other men is that which S.
Francis vsed. To witt take a dead body
adorne him, honour him, prayse him, as
much as you will, hee is not a whit the
prouder, but remayneth as before: agayn,

disprays him, contemne him, chyd him, hee still remaynes as before; iniure him, and abuse him as you please hee doth not answere, hee doth not repyne at you. Thus must a perfect resigned man be to God. Whensoever hee is iltreated by others; whatsoever they say, or do vnto him; whether hee haue right, or wrong; hee taketh it all indifferently from the hands of God without troubling, or vexing himselfe, or others, and yⁿ is hee fitt to be eleuated aboue himselfe into God so that for obtaining of this perfect resignation it is needfull that man haue renounced all exteriour creatures (as before said) and resigned himselfe, and all that hee hath, or can either in body, or soule do, omitt, or suffer: whatsoever God requyres of him; or permitteth to fall vpon him, either in tyme, or eternity, yea although it were to suffer the payns of hell, neither desyring, or seeking, to haue them; or suffer them where it in his powre, any otherways yⁿ as God will haue, and permits them. Thus farr must a man proceed, if through resignation of himselfe hee will obtayn the death and annihilation necessary for the fynding of God rightly in his soule.

So long therefore as hee fyndeth not God hee must diligently search into himselfe whither hee be not defectiue in this resignation; and the more, becaus nothing,

presents it selfe in particular, wherein hee thinks himselfe vnresigned, and notwithstanding in verity there is some thing that would interiorly hinder, and intermediate betwixt God, and him; for God doth behold his fund, and intention, and doth communicate his light, and gifts no further yⁿ hee fynds the soule cleane, and pure. Being yⁿ that the soule must mount aboue herselfe, shee is aswell kept vnder by that which shee knoweth not, as by that which shee knoweth; for aswell the one, as the other holds her fast below. And therefore one must not easily hold himselfe contented albeit thee think himselfe to be wholly resigned in God and that there is nothing which hee would not willingly do, or suffer for God, for by reason the work, or suffering is not actually present, and perhaps will neuer happen vnto vs: our will doth easily yield herselfe ouer therein which shee peradventure would not do if shee were actually to do, or suffer. Let vs Therefore consider how wee haue behaued our selues and do actually behaue our selues when wee are to do or suffer any thing for God internall, or externall. Whither wee haue not sought to auoyd itt, or to be freed from itt, for if in small works of suffering wee fynd our selues thus affected, or afflicted: what would wee do in greater matters? Besides lett vs consider well how wee dayly

spend our tyme, whither wee do not oftentimes willingly vnprofitable workes; or in those necessary workes wee do for *God* wee do repyne, or intend any thing else but purely *God*; and if wee fynd our selues herein defectiue wee may well iudg our selues not to be interuallly disposed to leaue, suffer, and do all for *God* that may occur; being wee perceiue our selues so defectiue in that which is in our power.

And if any one do persuaade himselfe really that hee is perfectly resigned in *God*; lett him for more assurance hercof try himselfe: and according to the former absolute abnegation of all created things esteeme himselfe as actually *naked*, and depriued of all temporall goods, honours, commodities, ease, and all humayn conuersation which any ways afford him comfort, or consolation: furthermore lett him persuaade himselfe that by *Gods* permission hee is assayled with all exterior payn, and afflictions of the body, and as itt were ouerwhelmed with interior aridity, and anguish of soule; and besides dispised, reiected, and persecuted of euery one without knowing when they would haue an end. If in these things hee can resign himselfe willingly, and ioyfully, yea if it were put to his choise would rather liue all his life tyme in this maner, y^e in all consolations, pleasures, honours either interior, or exterior, or were it also there-with, that

*True,
and in-
differ-
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tion ne-
cessary
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as most
excel-
lently.*

hee should not through them offend God & also worke his saluatiō. It is a sign that hee is perfectly abnegated, and resigned in God.

And to be yet more certayn whither hee really intend this, hee shall reflect whither hee hauing obserued this by himselfe, do also fynd thereby that hee is actually freed, and emptyed of himselfe, as by the former abnegation hee is loosned, and euacuated from all exterior things without. And besides whither in the inward part of his soule hee obserue a propinquity, or neerenesse of God. For this must necessarily follow out of the foresaid resignation when it is rightly performed. For our mynd is thereby more purified, and reduced to its first nobility; and by that act of free-will is likewise eleuated aboue all adhesion, and obscurity; and thereby playnely obserues in it this neerenesse to God.

And therefore this may serue for a more euidēt signe yn any thing that before hath beene said, and consequently must be well noted. And whensoever the soule doth not perceiue this cleerenesse to arise in her, or but very little shee ought to perswade herselfe that her resignation is not so perfect as shee imagins. And therefor herein shee must examin herselfe more strētly; as heretofore hath beene said, reflecting also what shee most longeth for, most feareth, or most reioyceth in, or gteiueth at, amongst

*The
most
euidēt
sign
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and per-
fect re-
signa-
tion.*

all things that do, or can occur. For that will lay open vnto her the internall disposition of her hart; which notwithstanding is not to be vnderstood that the soule must represent to herselfe in particular all paynfull workes: but shee shall only conuert her to herselfe, and obserue wherevnto shee findeth her affection inclyned.

And if one fynd in himselfe, that hee hath not this perfect resignation in God hee must not maruayl though hee do not find God rightly. For albeit that by abnegation of all created things hee hath made himselfe loose, and free from all that is without him, and is now, as a bird that is vntyed; nevertheless hee cannot fly without hindrance to God; becaus hee is yet internally possessed with the loue of himselfe by which hee adhereth to himselfe; so that hee cannot ascend aboue his forces, & operations. Hee is like vnto a bird that hath beene fastned to a lymetwig from which shee is gott loose, but her feathers by reason of the lyme do yet cleaue together. This brid is more free yⁿ before, so that shee can runn a long the ground, and hopping from one bough to another gett herselfe at length from the ground vnto at tree; but yet can shee by no meanes fly into the ayr till such tyme, as her feathers be separated asunder. In like maner this kind of vnresigned person is now come neerer to God hauing freed himselfe from

all affection to creatures without him, and hath in himselfe now a naturall inimaginability, or vacancy and emptynesse from all things wherein hee can in some sort contrayn himselfe, and likewise in some grosse maner conuert himselfe therein to God: but yet hee can no more yⁿ before come aboute himselfe, for hee remayn's still in his owne selfe, and consequently cannot reach to God. Wherefor lett him by forceable consideration endeavour to obtayn this perfect resignation in God: rather yⁿ being thus vnresigned spend his *spirit* in seeking to eleuate himselfe to God in vayn.

Amongst which considerations euery one must vse such, as can most forcibly, and certaynely bring him to it. Whereof the cheifest is to consider that wee are created to that end; and that man according both to body, and soule doth continually depend on God, as the beames on the sunn; and without him is able to do nothing, nor can subsist one moment. That mans nobility cheisely consists in this *resignation*; and out of this he can expect neither rest, peace, or quietnesse. And it is to be well obserued that a soule according to her free-will hath now obtayned this perfect resignation in God, voluntarily yeilding, and resigning herselfe in all that heeretofore hath beene said: albeit that her nature, and senses find an auersion, and abhorring in many things,

All good comes by resignation

What a
soule
must do
that
finds
no gust
in resi-
gnation

which shee cannot ouercome; that shee be not therefor dismaid, or disquieted, but simply remayn in that internall manifestation which shee by the resignation of her free-will perceiues in herselfe. And thereby by little & little shee will perfectly ouercome this inequality & repugnancy in her. For the interuall gust, & light which thereby is infused into the soule, makes nature more pliable, and willing to resign; which thing, is likewise to be obserued in the precedent poynt of abnegation.

But if this gust do not always ansuere to her expectation, and that it sceme that shee is vnresigned, and notwithstanding ignorant wherein, but content to forsake whatsoever shee should know that God would haue: shee must also be resigned in this irresignation, and willingly suffer priuation of internall experience; not a whit the lesse offering and resigning herselfe according to her freewill totally to God. And in very truth if a man would, but rightly consider what hee is; This resignation of himself in that perfect maner (as hath beene said) will seeme nothing hard, or difficult vnto him. For as S. Augustyn truly saith. *What is so yours, as you, and what so not yours, as you, if that it pertayn to another what you are? For like all that a beast hath & is belongs to man, so much more doth man appertayn to God.* How truly

man in verity appertaynerh vnto God much more yⁿ to himselfe S. Bernard teacheth saying. Behold hee is here present who hath made heauen, and earth, and is your creator and you his creature, you his seruant hee your Lord, hee the doer-maker, you the earthen vessell: therefore all that you are, you owe to him from whom you haue all. Laurentius Iustinianus saith also vppon this consideration. Naturall reason doth dictate, hat euery one subiect himselfe to him from whom hee hath his being, and what thee is. Hence S. Gregory iustly saith. If wee owe ourselues so wholly vnto God, for that hee hath created vs; how much more doe wee belong vnto him for that hee redeemed hath vs, & giuen vs such an example of subiection being obedient euen vnto death. Wherrevppon saith S. Paul. Therefore Chryst dyed for all men, that those
 that line hence-forward should line no more to themselves, but to him who dyed for them. Hence S. Chrysost. Being that wee line through Chryst, therefore wee ought not to line, but to him, by whom wee line. And S. Bernard deeply considering the great obligation wee haue to God, breakes forth into these words. *It I be debtor of my selfe wholly in regard hee hath made mee: What shall I giue him for redeeming & repaying mee after so strange a manner? For I was not so easily mended, as I was made. For hee that made mee with one only word once spoken, in repay-*

2. Cor.

5. 15.

ring mee again spake many things, and wrought wondrous things, and endured most paynfull Things, and not only paynfull things, but things most vⁿworthy. By his first work hee gaue mee Myselfe. By his 2. work hee bestowed himselfe vpon mee, and bestowing himself hee restored mee to my-selfe. Being giuen therefore, & restored, I owe my-selfe, and am wise debtor of my-selfe. What shall I render vnto God now for my selfe? For though I could thousand tymes lay down my selfe, what am I to God? Thus did these holy Fathers incite themselues to a perfect Resignation to God without regard of pleasing, or displeasing; rendering vp vnto Him all their choise, will, and desyr.

THE III. POINT.

THE XIII. CHAPTER.

Of the pure Love of God; and by what signs wee may know itt.

WHEN as Man hath now by perfect Abnegation withdrawn his Affection frō all Creatures without Him, and likewise from Himselfe by pure Resignation; hee falls with his whole Affection, and Adhesion vpon the gifts of God. For God out of his infinitt goodnesse rewards presently this Abnegation, and Resignation with inter-nall Light, Gust, Comfort, and Consola-

tion; to which nature instantly conuerts it-
 selfe, and rests therein with Propriety; like
 as shee did before in the Creatures without
 Her. And when as this *Comfort* is with-
 drawn shee remayneth impatient, and grei-
 ueth, and is not quiet vntill shee obtrayn itt
 agayn. Besyds which present internall Com-
 fort, and gust: shee also recreates herself in
 the Consideration of the future Reward;
 wherein shee reioyceth, and exulteth with
 Propriety, yea resteth therein.

And albeit man in this life may well en-
 ioy the internall Guifts of *God* (for to that
 end they are giuen Him from *God*) yet ne-
 uerthelesse they do greatly hinder him, whe-
 as with Propriety hee adheres vnto them,
 and resteth in them. And is no whit lesse
 retayned from the true Spirituall *Death*, and
 annihilation, and consequently from the
 Perfect Vnion with *God* yⁿ through the
 adhesion to exterior Things without him;
 and rests in Himselfe, as before mentioned.
 Inlike manner although it be permitted, yea
 virtuous, and good to hope for, desyr, and
 long after the future happynes, yet not with-
 standing for as much, as it is done with pro-
 priety, and not symply with a perfect Resi-
 gnation to *God* (that since Man intends ther-
 in his owne Comfort, profit, and good)
 it doth likewise hinder his *Death*, Annihi-
 lation, and Vnion with *God*.

Wherefore the third thing which is re-

quisit to find God perfectly is that the abnegation of all creatures, and the Resignation of himselfe be done purely for the Loue of God. For the soule being now naked from all exterior Things, and freed from all internall adhesion to herselfe remayns yet in Herselfe, ready notwithstanding to be carryed, and brought further: which happeneth, when as the pure loue of God is adioyned therewith by which shee is lifted vp about herselfe into God which shee so much the more perceiueth by how much her Loue is the purer. Thus saith S. Bernard. *The soule which is such (an one) that shee seekes, or desyres nothing proper, neither felicity, nor honour, nor any Thing else through selfe-loue, shee is yⁿ carry'd wholly into God: & shee hath but one perfect Desyre to be led by the Kyng into his Bedchamber, and to adhere soly vnto Him, and enioy him, and continually face to face beholding him is transformed into the same Image from glory to glory as from our Lords Spirit.*

This pure Loue of God consisteth heerin that a Man deny absolutly all created Things, & resign, and render vp himselfe wholly vnto God without intending thereby any merit, Comfort, Profit, or any other Benefitt internall, or externall, temporall, or Spirituall; but meerely for God, who doth only deserue itt, to whom hee belongeth, and who hath deserued itt at his hands; holding him-

leffe therewith contented without seeking
ought else; or desyring, no, not that expe-
rimentall feeling of *God* which (as is said)
is necessarily engendred thereby in the sou-
le; This Loue is pure; for hee beholdeth
God only in *Himself*.

*All this
behold-
ing of
God, is
no other
then the
Light
of faith
in this
life.*

And although one think that Hee hath
this pure Loue of *God*, yet neuertheles Hee
must not presently beleiue it. For Hee may
heerin be yet sooner deceiued yⁿ in one of
the former Poynts. For this pure Loue is
Contrary to the *new* nature, and inclyna-
tion of Man; by reason that Hee being de-
clyned from the true loue of *God*, hee is now
wholy bent towards Himselfe hauing con-
tinually in all his doings, and omissions an
eye to his own profit, commodity, and com-
fort: which is now, as it were, become na-
turall vnto Him: so that Hee can very hard-
ly be reclaymed from itt. And therefor it is
very rare to find any one that doth not in so-
me sort seeke himself in *God*, at least after the
last manner, to wit in conuerting himself to
God thereby to fynd *God* experimentally de-
syering itt more for Himself yⁿ for *God*. And
this nature doth work very couertly, and
secretly, so that it is exceeding hard to giue
heere a certain sign whereby one may know
whither Hee haue the pure of Loue of *God*,
or no; especially as-long as Hee hath in Him
that internall Gust, & comfort. For that hee
resteth therein much more couertly yⁿ hee

did in externall things. And it were necessary (as hath beene said) that Man aboute All guifts had tasted God in Himselfe before hee can well discern whither hee Loue God purely, or no; for by the least selfe-Loue hee in himselfe becomes obscure, and looseth the noble presence of God *sine Medio* without any meane.

Notwithstanding to giue the beginner a sign whereby Hee may know whither his Loue be pure, or no; hee shall in the exercising the foresaid Abnegation of all created Things, and the absolute Resignation of Himselfe auert his intention from all guifts which hee either actually hath, or could haue, And behold God purely in Himselfe; and propound vnto himselfe that albeit there were no heauen heerafter to be expected, nor that God would any way reward him in this life, nor would euer manifest himselfe vnto him; That neuerthelesse hee would willingly forsake all things, and resign himself wholly vnto *him* purely becaus hee is God. And yet to be more certayn hee shall further add. That albeit hee knew that through Gods Iustice hee were to be heerafter damned eternally, and remayn in this life in continuall Aridity, yet notwithstanding hee would rather choose to persist in this Abnegation, and Resignation, and so to serue God: yⁿ otherwise to enioy all Liberty; and pleasure internall, and Externall.

If hee

Speak this from his Hart, and really meane it; hee shall besyd the aforesaid inimaginability, or vacancy of all created things perceiue in his soule a *denyn light*, and Clarity which will inuoyte Him to be eleuated aboue Himselfe in *God*. But if Hee cannot speak that from his Hart; Hee may well perswade himselfe that hee doth not Loue *God* so purely, as is necessary to be eleuated aboue himselfe *sine Medio* without meane in *God*. For like as the Abnegation, and Resignation do produce in the soule a nakednesse, and clearenesse. So doth this pure Loue raise, and lift itselfe vp to *God*. For it is proper vnto Loue especially this *pure Loue* which is altogether cleere, and vnmixt.

And albeit that Man had said to himselfe all that wee haue heere put down for a sign of *pure Loue*, and yet thereby did perceiue little, or no cleerenesse in his soule, Hee must beleiue himselfe to be yet possessed with selfe-loue though couertly; or at least that his Loue to *God* is not so pure, as is heere requyred, and therefor hee must diligently search his fund, and consider well his Intention, to witt. What hee cheifely intends, and aymes at in his Exercise; and whither his Exercise be soly *God*, or rather some internall mouing, or gust of the sensible Part, or else some Image, light, or knowledge infused into some of his internall Powers which hee receiueth, as coming from

H

178 *The Regiments of God*
God, But dares not Adore it as God
himselſe; and in the meane tyme reſts,
and adheres thereto hauing no other
knowledg of God, and feares to looſe the
ſame; and hauing loſt the ſame (which of-
ten happens) is troubled, and vexed, and
prone to conuerſe himſelf to externall com-
forts, and Creatures. Which is an euident
ſign of ſelfe-love. Beſides hee ſhall perceiue
that in his Conuerſion to God hee is alwayes
effigiated with himſelfe, or alwayes looking
on himſelf, and that very groſſely. For al-
beit his obieſt be ſomewhat deuyn, yet be-
cauſe hee ſeekes, and enioyes it for himſelf,
and reſts therein Therefore hee is alwayes fi-
gured with himſelf. Likewise hee ſhall
find that thereby hee is not led to his owne
nothing, but remayns continually with lit-
tle, or no progreſſe in himſelfe.

And if any one find in himſelfe that hee
thus ſeekes, and intends himſelf in God, and
doth not Loue *him* with pure Loue, hee
muſt know that as long as hee continueth in
this maner hee can neuer be eleuated aboue
himſelf, and attayn to God after this ſinall
manner whereof wee now treat. Hee may
be free from all exterior Creatures, and alſo
from himſelf, hauing left himſelfe for God.
But hee is not thereby gone into God, but to
the gulſts of God to which hee adheres, and
likewiſe into himſelf, and cannot be carried
aboue himſelf into the hidden eſſence of

God. This want of pure Love many in one hath (though unknowne to them) that do practise the aforesaid Abnegation, and Resignation out of a good intention for God.

Such an one may be compared to a Bird that is loose, and free, and able to fly where shee list but remainys willingly captiue in the cage because shee is therein fedd, and will not fly forth though the doore be open to her, through an idle feare shee hath; that being forth in the Ayr shee should not be so certain of her food. So this Man through an Abnegation of all creatures, and Resignation of himself to God hath the way open to God, but hee remainys yet willingly captiue in his senses; for that therein hee enjoys a sensible comfort without which hee will not liue; And which hee thinks hee shall not find, out of himself, in God. Wherefore for such an one by pure Love to come to God, hee must through aridity, and desolation be forced, and as it were driuen into a perfect conformity to God. Like as the foresaid Byrd when as her Meate is taken from her is compelled to leaue the Cage, and fly into the Ayr, and confide that shee shall find Meate.

Notable
Doctrin
and a
true si-
militu-
de.

Wherevnto if the soule will also helpe herselfe, yett sooner to God shee shall make into her Consideration some ordering reasons, the deuyne worthynes of which S. Augustyn sayth. *Hee loveth thee O Lord lesse yⁿ is besif-*

H ij

ring thee, that loueth any thing but thee; that Hee loueth not, for thee. And truly who loueth God for his gifts; loueth not God, but himselfe. For all that which you seeme to Loue for Another; you really Loue that whither the end of the Loue tendeth, not that through which it tendeth. As saith S. Bernard. This pure Loue is also Comanded vs in the gospell where hee will haue vs to Loue him with all ones soule, with all ones powre. Wherevpon sayth S. Gregory. It is to be diligently noted that the deuyn word when it commands God to be Loued doth not only teach vs with what loue, but also with what Measure wee must Loue him; when it sayth with ones whole hart. To which perfect Loue, ought most of all to moue vs the pure Loue through which God gaue his sonn vnto vs, of who is writte God so loued the world that gaue his own only sonne &c. The pure also, and greate Loue of God the Sonn who suffered so great, and greiuous Torments, and lastly such an ignominious, and paynefull Death for vs. For no man hath greater Charity then to giue his life for his friends. And agayn hee testifieth his Loue to vs to be such as his heauenly fathers is to him. As my Father loued mee so I loue you &c. And what greater Purity of loue can there be y^e is betwixt the heauenly Father, and his Sonn.

Deut.

5. 6.

Matth.

22. 37.

Io 3. 16.

Io 15. 13

Io 15. 9.

THE IV. POINT.

THE XIV. CHAPTER.

That wee must take God in an internall naked sayth: with signs how to know itt.

THE soule which is now freed as hath been said from all Creatures, herself, and also from Gods guifts, may yet rest, and lue in *something*. It is incredible to such as haue not experienced the same how craftyly, and couertly nature seekes it selfe, and what shifts shee vseth before shee will be brought to this *Death*. But it is not to be much wondered at in her, neither is shee much to be blamed for it, for euery thing imployes all its forces to conserue the Being, and life itt hath receiued from God, and vseth all diligence in resisting that which might occasiō the losse thereof, since it hath no other good besydes itt. But it is much to be admyred that the soule whom this so much concerneth can discern no better whither shee hath obtayned this spirituall *Death*, or no. And shee is more worthy of Blame that shee doth not better examin, and more diligently apply herself to this *Death*, by which eternall Blisse, and felicity comes vnto her.

This last Poynt of which wee now treat of, is to very few Men rightly known. For

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A sub-
tile de-
ceit.

most commonly when they are come thus farr, & haue forsaken all that hath beene said heeretofore, and are now so purely conuer- ted to God: they depend yet of a subtile ima- ge which nature frameth of God wherein they secretly rest, and so come not to this blissed *Death*, and *Nothing*; nor yet are fitt to be eleuated aboue themselves to God. For all Images, how noble, and subtyl soeuer they be, are too great an hinderance to the soule in this Poynt for that they hold her in herself, and that totally. For shee cannot, as hath beene said be partly vnder, and in her- self, and partly aboue herself; nor half dead; nor halfe aliue; And therefor though she be much neerer to God hauing only this last impediment in Her y^e shee was when shee had all the former: notwithstanding shee remayning thus, can no more be carryed in- to God y^e remayning in the foresaid Adhe- sions without her, or within her. Wherefor S. Bonauenture sayth very well that all Images are impediments to the soule which is to be united to God, and Hee rearmes them spots, and Blemishes, and therefor Hee admonish- eth the soule that the eye of Her understanding must wholly be blynded: and that shee must con- sent Herselfe with naked Fayth, which takes God deuynely, as Hee is in Himselfe.

Much
to be ob-
served.

Note, there is nothing more excellent, and profitable y^e that the soule accustom herselfe to walk in this true fayth, continually moving,

and stirring herselfe to God through the same. For vnlesse shee come to this shee will neuer attayn to any sublyme exercise. Henec S. Chrysostome saith, Without fayth none can receiue any knowledg of high matters. And it is like vnto Him that hath vndertaken without a shipp to passe ouer the sea, whose armes, & leggs after a whyle being tyred with swimming, is presently swallowed vp by the waues: in like manner those who leane vppon their own Iudgement, and reason suffer shippwrecke before they come to know the Truth.

The on-
ly ground
of a true
spirituall,
and mi-
sticke
exercise,
farr dif-
ferent
from
scholar-
sticke,
and A-
ctiues.

We haue compared the Contents of these Points to a sea. And truly although a soule be come hitherto vppon the same; if shee do not betake herselfe to *naked fayth* shee will neuer attayn to God but will suffer shippwrecke, as happeneth to very Many. For although she be denudated from all exterior things, and conuerted into Herselfe. Neuerthelesse shee is not able to hold the Deuyn Light which shee hath begunn to obserue in herselfe, vnlesse she take God in *naked fayth* as Hee is according to his Deuyn essence infinite, incomprehensible, and insensible; but not in some Image, light, guift, or feeling albeit shee do it without Propriety, or adhesion, as peraduenture may be done. For thereby the deuyn Light of necessity must perish which shee had gotten in herselfe by those former pure Acts; By reason that this

is farr aboue all naturall working of the powres of the soule, and by them wholly hindered. And hereof must great reguard be taken. For it is the most hidden defect the soule hath in her.

And the reason why shee takes God otherwise y^e in *naked faith* is becaus it is troublefom vnto her (being accustomed to haue alwayes something certayn whereon to rest and which shee holds as the propp of her exercise) shee can very hardly take leaue, and depart from her former certaynety, and hold herselfe contented with a naked vnknown God. Which happens to be the more deficiult also by reason the powrs couet alwayes to haue their objects. And therefor very few be free from this defect, albeit they think they are. For the Images be often so subtile that they seeme to them not to be Images: yea it is scarce possible for them to beleue it till such tyme as they actually be denudated of the same. And nature frames these secret Images of God of purpose not to come to *naked faith* which shee extremely abhorreth. And besides how subtile, and noble focuer the Image is which shee internally re-raynes of God, shee remayns thereby in herselfe, and cannot be eleuated aboue herselfe to behold the infinittnes of Gods presence. And therefor although she seeking God haue actually the former poynts yet

nevertheless shee must very strictly examine herselfe about this *naked faith*, albeit it seeme vnto her that shee doth already possesse it, And that shee apprehendeth God without any Image in *naked faith*. Because herein she may be very easily deceived, whereof shee need not doubt so long, as shee fyndeth in herselfe these three signes following.

First if that shee in her introuersion seek God, and with a *suspition* conuert herselfe to him fearing that perhaps shee shall not fynd him so soon, and so well as shee desires. It is a signe that shee stands not in a *naked faith*. For that would teach her that shee cannot mis God, for hee is always present. And as soon, as shee for his sake denyes herselfe: and all things. Hee is without doubt immediately in her. *Secondly*. If shee groweth weary; It is a certain sign shee apprehend God in a certayn place, and after a forme that presents ittselfe vnto her, when shee hath him not actually, or that shee by words can expresse, or frame vnto herselfe. Also if shee retayn God with a certayn extending, and forcing of the powres, and there persisting for some tyme shee groweth weary; it is a certayne signe shee apprehendeth God by her powres, and not purly in spiritt. *But the most certayn sign* that one hath not God present by *naked faith*, is, if hee be fickle and inconstant in his

exercise to God: sometymes thinking it to be right, other-whyles wrong; altering the same now after this manner yⁿ after another maner; sometymes liking well of his exercise, other sometymes mislikinge itt, on tyme esteeming much of God, another tyme little. All which inconstancies proceed from the sense. For *fayth is the unchangeable truth.*

*This is
to be ob-
served
in all
rules
and ad-
uises.*

By those signes may the soule seeking God gather whither shee take God in the *naked fayth*, or no. And yet for farther certaynty lett her consider whither in her exercise to God shee loose tyme, and place. For these are quite left, and forsaken when *naked fayth* apprehendeth God present. By these signs therefor must a soule iudge of her proceedings, but with all shee must do it with great vniformity, and simplicity; otherwiseshee by her working would produce a new Image, whereas before peradventure shee stood in *naked fayth*. And albeit this difference of *naked fayth*, be very subtile neuerthelesse a soule which hath found by experience what it is to apprehend God in *naked fayth*, fynds a great difference betwixt that, and all Images how subtile so euer they be.

An that a soule doth not take God thus in *naked fayth* (when itt doth proceed from selfe-loue which ordinarily, and secretly, mingles itselfe therewith) comes for want of practise, and that shee

doth not sufficiently confyde in God
 or cast herselfe wholly vppon him. For by
 that *naked sayth* the soule bids farewell to
 all proper working of her powrs, as is said,
 and renders vpp herselfe wholly, casts her-
 selfe as lost into a hildren profundity wit-
 thout any thought what will become of her.
 This is natures vtter death, and penetrates
 the very marrow of all her powres: and
 therefore shee deserues to be receiued of
 God, and in him to rest aboue herselfe
 in more security yⁿ shee could euer haue
 obtaigned by her owne forces.

A true
 d. s. rip-
 tion of
 naked
 sayth.

And hee that is defectiue in this *naked
 sayth*: is in his conuersion to God eleuated
 aboue all creatures, but not aboue himselfe,
 and therefore is neuer wholly freed from
 his owne Image: albeit hee perceiues it not
 so palpably, as hee that seekes sensible com-
 fort in God, or rests in his gifts; and re-
 ceines also more light from aboue, becaus
 that hee is more auerted from himselfe, yet,
 is not aboue himselfe; but stands vppon the
 vrm^ost bounds of nature, not daring to ven-
 ture any further. Hee hath indeed God for
 his obiect but not essentially, and therefor
 hee is neuer fully contented, nor finds in
 himselfe any remarkable progres, and is also
 frequently disquieted according as hee
 perswades himselfe that the natrall cer-
 taynty is stronger, or feebler in him, or
 that it doth wholly fayl him.

H vj

Wee may compare such a soule to a bird that is loose, and free, and fit to fly, but becaus hee is not accustomed to fly, and hath alwayes beene fedd vppon his nest dares not commit himselfe into the ayr, for feare, of falling: so that although hee knowes well that by flying abroad hee might easily gett his food, yet neuerthelesse through his feare would remayn, and liue thus in want, and penury till such tyme as hee emboldens himselfe to leaue his nest, and so by little and little begins to fly from one bough to another, and thus by experience finds that by helpe of his wings hee might easily hold himselfe vpp aloft in the ayr without feare of falling, Such a bird differs from the former, for that remayns in voluntary captiuitie to be more assured of her food: but this is held only out of an idle feare not daring to commit herselfe to the ayr. In like manner also the soule which now hath withdrawn her-selfe from the gifts of God, and with a pure loue would gladly lift herselfe vpp into God, finds in herselfe a new impediment of vayn feare not daring to committ herselfe thus nakedly to God. And that becaus shee always rests vppon the certaynty of sensiblenes, as in her nest wherein shee hath been hatched; and neuer hath walked through *sayth in Gods* presence. And therefore dares not forsake the certaynty wherein shee holds herselfe, and committ her-

self through an *naked fayth* to rely wholly on God; being fearefull, and sollicitous how it might succeed with Her, and thus shee remainys living in pouerty till at length considering with herself that shee remainys continually vnatisfyed in herselfe, and without progres; shee begins to embolden herself to relinquish her proper working by which shee makes God present vnto her, & by Acts of *Fayth* accustomes herselfe to adhere (without the former certaynty) to the Essentiall presence of God in her.

And when shee finds that in leauing herself wholly for God, shee presently is receiued of God, and much more certayn, and satisfyed in *Him* yⁿ euer shee was before either in herself, or in other Creatures; that vayne feare which shee before had, diminisheth dayly more, and More, and Her confidence in God dayly encreaseth, by which shee by little, and little resigneth herselfe more perfectly, and nakedly without all suspicion, & feare, till at length shee be wholly separated from herselfe, and perfectly rendered ouer to God. Then shee learns *ipso facto* in very deed how ill shee did before seeking God (as though shee could euer haue beene without *Him*) and seeth in verity that shee must seeke him no more yⁿ the Ayr wherein shee liueth. Shee perceaueth also that of the essentiall presence of God wee can retayn no Memory, or Certaynty.

And that wee only haue a true Certaynty thereof when wee actually enioy *Itt*. And that this doth giue perfect Rest, and contentment to the soule remayning aboue all change, and Mutability firmed, and fixed in the *supream* Good which at all Tymes, and places is present vnto her aboue all working of her Powres, and senses. And so the soule in this Poynt must be taught more by her owne experienc yⁿ by Reason: so that when shee finds not herselfe fully satisfied, & perceiues not any notable progresⁿ shee retaynes her interior Image yet with lesse propriety, and leanes itt more, and more, and thus by little, and little shee comes to the *Naked Fayth*. And this is common to those two last Poynts that the soule must obtrayn them more by continuall Practise yⁿ by force of Reason which is to be well obserued; and that cheifely becaus they are wholly contrary to the corrupt nature of Man. The soule therefor must not be much amazed, or deiected that shee perceiues little progres in Her in these Poynts; for shee must be instructed in them, and obtrayn them more by deuyn interior light yⁿ her owne endeauours, as heereafter shall appeare.

*Practi.
se the
only
Mistrie,
& true
teacher.*

Neuerthelesse to helpe the Deuout soule heerin, as much as possible, let her serue Herself with the similitude of the Ayr: which properly heere hath place, shewing vnto her that shee must neuer doubt of Gods

Presence, nor seeke after it with Care, and
solicitude no more yⁿ the Ayre wherein
shee liues. And if so be that in this manner
shee keepe all her Powres, strongly, and
stoutly excluding all Humayne reasons, and
naturall Certaynty she will by little, and
litle come to this most noble exercise of
naked Fayth. To which end also will helpe
Her, if shee call to mynd that the Apostles
themselves were to be deprived of the most
excellent, and gratefull Humanity of Chryst,
before they could receive the Holy Ghost,
our Sauuour told them playnly. *Vnlesse I go
away the holy ghost will not come to you.* And
truly there is no Image so sublyme, and ex-
cellent, but nature seerethly rests therein wh-
ich shee then first perceiues when as shee is
actually denudated of all Images, and thro-
ugh *naked fayth* is cleuated in God. For yⁿ
shee sees playnly that shee seekes herselfe too
much in all Images how subtyl so euer they
be. And it is an absolute Mortification,
yea a perfect *Death* so without all certaynty
to be resigned ouer to God.

*The ex-
ercise of
naked
faith is
most no-
ble, and
proper
exercise
of a true
spiri-
tual per-
son.*
10.1.7.

But let her comfort, and encourage Her-
self with the saying of S. Chrysostome. *There
is nothing worse yⁿ to subiect Spirituall things to
Humayne Reason, which hindereth Man that
Hee cannot behold great, and profound Mat-
ters. Therefore are wee cated fideles faithfull
because by subiecting the subtilty of Humayne
Reason wee should ascend to the sublimity of*

sayth. And truly this is so absolute a going forth of ones selfe, to stand thus in *naked sayth* that the soule by none of the former Poynts so properly deserueth to be ebuated to the Contemplation of God, as by this. For becaus shee willingly forsaketh all naturall certaynty for God, shee therefor deserues to be rewarded by *Him* (who rewards an hundred fold all Abnegation) with a supernaturall giift. Heerewith shall the deuout soule incyte herselfe to this *naked sayth*, and willingly forsake all her own certaynty knowing that the darker, and obscurer it is the

Hib. 11. Nobler is its essence, being *A substance of things to be hoped for, the Argument of things not appearing* Heere you now haue the sense of the fowre Poynts wherein wee say Perfection Consists; To which is to be added that the soule exercising herself in the same, must firmly beleieue God (whom shee seeketh) to be inwardly present vnto Her, and that all the former works must be directed to this *presence*. For thereby is allayed all longing of the soule which would otherwise arise in Her, and disquiet Her; driuing, & guiding Her there where shee Imagins God to be present. For it is proper to *Loue* that as long as it is not vnited with the thing it tendeth to, it breedeth a Longing in the soule to the Thing beloued which would disquiet the inward Peace of the soule, and consequently hinder her Vnion with God. Besids

*A notable poynt:
so be obserued.*

if the soule did apprehend *God* other ways yⁿ interiorly it must be by continuall operation tending outwards : and as it is impossible that any operation of the powres of the soule be cōtinuall; so consequently it must needs follow that the soule is often depriued of this presence of *God*. And if shee could hold *God* continually in this manner, yet notwithstanding there could neuer come thence any *Union* by reason that this continuall operation of the soule would force Her to remayne alwayes in herselfe.

Wee must also beware that wee vnderstand not this after too grosse a manner, not imagine that *God* is in vs, as wee, or any other Creature are in a Place. For *God* is aboue all place, and therefore in no certayn place with obseruation, & Reflexion to be found. The soule therefor by the foresaid Act of *Fayth* shall only apply, and simply apprehend that the incomprehensible, and vknown *God* is as intymly present within Her as shee is to herselfe. Yea that by his inward presence shee hath her Being, and remayns what shee is. Where-for shee must not conuert Her from Herselfe to turne herselfe to *God*, as though shee were without, and *God* within, but shall only procure in Herselfe a perfect peace, and rest of Hart; knowing that shee is in *God*, and *God* in her. And standing in this internall Peace shall recollect all her powres within Herselfe (not

that God is more there yⁿ elsewhere) but that thereby shee is the better freed from Fatigation, and wandring. Lo thus must the soule take the internall presence of God that it may appease all desyres, Longings, and operative Conuersions to God through a firme faith that God is to Her, and shee to Him most intymly present; not introuerting Herself after one certayn manner as though God were more within Her yⁿ without, more aboue yⁿ below, or vsing any such like Obseruation. Notwithstanding at the first when the soule is not as yet well able to recollect all her powres it will be better for Her to apprehend herselfe as in God, like as shee is according to her Body in the Ayr as hath beene said, and thus by little, and little shee will the better come into Herselfe.

THE XV. CHAPTER.

*That none can fynd God truly, who hath not
 prosecuted this way to the very end,
 and fully obtayned these 4.
 Poynts mentioned.*

BEHOLD these Poynts must really thus passe in the soule which would gladly fynd God without meane, and obtayn his Kyngdome in her. And this wee haue called the interior Sea which the soule must passe

ether to come to God. For this *absolute Ab-*
negation, *perfect Resignation*, *pure Love*, and
naked fayth separateth Man from all that is
 Corporall, terrene, or Created, also from
 himselfe, and constitutes him in an interior
 nakednes, sequestration, and a vast vnima-
 ginary solitude which in respect of that
 where before hee was, is as a sea in respect
 of the Land, which the soule must sayl ouer
 with her Free-will which of its owne na-
 ture flowes to the thing to which it con-
 uerts itself, swifter yⁿ a shipp vppon the
 water. By *Abnegation* of all created Things
 the soule is brought to the passage ouer the
 sea; for thereby shee forsakes all Images,
 and adherings without, which were the
 Land wherevppon before shee rested. By
Resignation of herselfe shee takes shipping.
 For thereby shee comes into herselfe, and
 is also made loose from herselfe. albeit as yet
 shee cannot gett from the Land into the sea,
 but lyeth like a shipp that is loose, and ex-
 pects a full flood to carry her from the shore
 which shee obtrayns by *pure Love*. For by
 this there flowes internally into her a Deu-
 ine gust, and Light by which shee begins-
 to be raised aboue herselfe into God. By *naked*
fayth shee is yet more established, and
 so the *Spirit* in her is separated, and elua-
 ted aboue the senses, and by meanes there-
 of the soule sayls with a full sayl into the
 Depth of this sequestration, Couragiously

Abne-
gation.Resi-
gnation.pure
Love.Naked
fayth.

bidding adieu to all Naturall Certaynty, & casts herselfe wholly vppon God. And thus the soule by exercising of these Poynts becomes Spiritually Dead, and annihilated according to Affection to all Creatures, and herselfe, and is prepared to be eleuated by God aboue herselfe; whereof wee shall presently treat. These Poynts thus explicated may serue for a looking glasse aswell to those that haue already entred into the way of Perfection, but not yet past through, and finished it, to Consider what progres they haue made therein; as also to such, as would gladly enter into the way whereby to know what therevnto is requyred. For in the practise of these Poynts consists the only way to God, in which all Other wayes must end. And the soule seeking God must firmly beleue that shee shall neuer find God rightly so long as any of the foresaid Poynts be wanting; yea so long as shee hath them not all perfectly in her. Euen as no Man can come to the other syde of the sea till such tyme as hee hath passed the sea wholly ouer. So the soule must esteeme herselfe to be as farr from God, as shee finds herselfe to haue little of these Poynts, and to be little aduanced in the sea. Albeit (as heereafter shall be taught) shee is lesse estranged from God through want of the last point, if shee haue the first. For hauing it in her shee is capable of the denyne presence in some sort, which doth

also prepare her to the perfect obtayning of pure Loue, and *naked fayth* whereby shee is eleuated to the Contemplation of God.

Those therefor who sitt yet in the midst of the Land of their owne Nature must in their Meditations, and other Laborious Exercises forceably stirr vp, and incyte themselues to the pursuit of these Poynts, & to the perfect Obtayning of them; vsing for that end such Considerations as may best moue them. And particularly praying earnestly to God for his assistance that by the perfect obtayning of them they may become spiritually Dead, and annihilated, and that *hee* may liue, and reign only in them. And they must not runn ouer these poynts lightly to which Nature is too much inclyned, and many thereby are deceiued. But they must thoroughly, and faythfully exercise themselues first in one, yⁿ in Another; and for that end haue wee placed each one a part that they may be the better vnderstood for the last comprehendeth in it the first, as appeareth: for hee who hath pure Loue (as it is heere sett down) hath vndoubtedly abnegation, and resignation which preceed, or go before, and are much more imperfect yⁿ pure Loue. In like manner *naked fayth* cannot be rightly in the soule but pure Loue must be there also, and consequently Abnegation, and Resignation. And being thus putt down a part, the soule may the better

obserue what each Poynt containeth in it, and come to the perfect knowledg of the necessary preparation for the attayning of God.

And it is not requyred that the soule in her exercise obserue the order heere sett down: but shee shall principally endeavour to enkindle in herselfe the pure *Loue*; which will produce the others, preceeding with lesse Labour. And by them shee must take her Ayme to know how farr her *Loue* doth extend itselfe, and shall seeke to place this preparation for the end of her Meditation. But the cheifest Thing which the soule must reflect vppon are the signes which heere tofore wee haue sett down to know whether a soule hath truly in herselfe that which the foresayd Poynts contain in them. For therein consists all her progres; and therefore shee must not desist vntill such tyme, as shee perceiues them to be in Her: in which shee yⁿ with all possible symplicity, and Vniformity must endeavour to keepe herselfe, and by Her Free-will to enlarg herselfe in the *in-ternall Light*, and Feeling which shee there perceiueth. For yⁿ (like to a ship with open sayles by force of the wynd saylerh swiftly towards the hauen) the soule in that *in-ternall Light*, and feeling is carryed out of all created Things, and herselfe into God.

Other soules seeking God that exercise themselves in Resignation, and walke in

Fayth: and neuertheles do make no true
Progres towards *God* shall diligently exam-
in themselves vppon the former Poynts,
and they will easily obserue wherein their
defects consist. For they must firmly beleieue
that they haue them not perfectly in them-
selves: for if they had this Internall disposi-
tion they would also perceiue this internall
Illumination, and would vndoubtedly there-
by be aduanced more in *God*, and there-
for they ought certaynly to know that there
is some Thing wanting in some of these
poynts, albeit they think themselves to be
wholy auerted from all Creatures, and out
of pure Loue to be perfectly resigned to
God. For Heerein wee easily deceiue our-
selves: yea those Things which wee know
not, and would be ready to amend if wee
knew are impediments to the *Desyre*
Vnion.

And truly being thus premonished by vs
no man can be without Fault when Hee
fyndeth not *God* present in his soule. For if
Hee did beleieue this priuation to come on
his Part, and did put Himself to searce, and
discouer the caus thereof: Hee would soon
find itt out, and by *Gods* grace amend itt.
For his defect is that either hee cannot rest
quiet by himself; and that is a sign that the-
re is something wanting in the absolute Ab-
negation of all exterior Creatures; or Being
by himselfe, hee cannot conuert him into

himselfe, or but very little: and cannot stay there without force, or Violence. And therefore hee must know that that comes because hee is not sufficiently separated from himself, and resigned in God. Or being in himselfe Recollected hee perceiveth nothing that is deuyne, but only himselfe: and thereby hee ought to know that hee doth not Loue God purely enough. Or finally being in himselfe recollected hee perceives well a deuyne Light in him, but itt passeth swiftly away, and hee cannot retayn it in himself; this is a sign that hee doth not stand in *naked sayth*, or at least that hee doth not take God so internally; as hath beene said.

Lo thus each one comes to the knowledge of his defects; wherefor hee that vseth not sufficient diligence heerein deprives himself of God through his owne fault. And heerevpon they may do well to reflect that they are now almost come vnto God; and neuertheless cannot rightly find, or retayn him. And they must know that they shall do much better to exercise themselves in these poynts although operatiuely yⁿ to stand vacant (without all working) in themselves, not hauing the necessary preparation which is requisit to attayn to God. For remayning so, they will neuer come to the perfect knowledge of the defects which withhold them from God, and much lesse overcome Them. And doing otherwise they loose no
tyme

tyme: for they make themselves apt, and neere to the obtrayning of God.

But these Men can hardly be perswaded, or beleiue this; for commonly they haue such an Auersion from multiplicity, and actiuity, and are so addicted, and loue so much vniformity, and Vacancy that they cannot be brought from it. Which oftentimes is not becaus they are so vniforme in *Spirit*, but becaus they are so affected, and taken with the ease of this naturall *rest*; and perswade themselves that the least working would hinder them; being they heare Spirituall Authors to reiect all Operation; whereas notwithstanding there needs no other signe to conuince them, that they haue need to exercise these Poynts, y^e that they think they should do themselves harm therein. For it is no worke of the Imagination, or vnderstanding that is requyred, but only of Free-will which doth not carry it selfe Operatiuely to God, but only doth simply auert it selfe from all that is not God, and placeth the soule in a requisit purity; the next Preparation to God. And this can do no harme to any, but will (if the soule be not come already to God) further, and helpe her to God. And if she haue God now present; it will fix Her in him, and caus a greater clarity in the Spirit. Such men therefor will do wisely if they exercise themselves yet in this necessary preparation to God, but yet not so

*A more sh. Do-
argu
much to
be prac-
tised.*

operatiuely, and variously as the former, of which wee heeretofor haue spoken; but after the symple, and Vniforme manner which wee will declare in the next Chapter.

THE XVI. CHAPTER.

A short, and symple manner for the soule to practise in Herself, that which hath beene said.

*When
Medita-
tion is
to be
left.*

BUT lett vs now for the helpe of the soule-seeking God in that which wee haue proposed vnto her make a short internall Exercise through which, when as now by Obseruation, and mouing reasons shee hath (according to her Free-will) obtayned the foresaid disposition (for none ought to leaue of Meditation, before hee hath brought his free-will to that, that it willingly yeilds itselfe to do, or omitt all that God requyres of him, or may impose vppon him) shee may aptly go forward in the same, and come to God. For it is not well possible that shee so soone Obtayn the perfection which the foresaid Poynts include in them. And although shee had itt, and that itt seemed vnto her that shee now had sayled ouer this internall sea of Abnegation, and Resignation, and finds herselfe as a Bird wholly loose, and free ready to flye into God. Neuerthelesse shee will not therefor presently per-

ceine God so easily, and abundantly as wee haue heeretofore promised her for shee is not, as yet, where shee must be. Shee can, and must also sayle, and fly totally from all Creatures, and herself to God but shee cannot through her own work come aboute herself into God but must be enabled therevnto by God, as hath beene said.

Now shee is not yet capable of this Deuyn help, becaus the former preparation in her is too operative, and gros by reason of the Multiplicity of the foresaid Poynts through which shee stands yet in herself. Wherefore shee must first obtayn them essentially in her, so that shee according to them be as perfectly auerted from all Creatures, and herself; and in herself according to all her powers as interiorly recollected, and absorbed in God, as if all Creatures, and herself were wholly annihilated; for till then, shee cannot be eleuated aboute herselfe. And then standing in pure Loue, and *naked sayth* shee must expect the deuyn Assistance within her, wherevnto exercise is yet necessary. And becaus many men do not reflect on this they neuer come to the true enioying of God, nor know how to speake of any constant internal exercise of God. For wee fynd sometymes good deuout soules who according to their Affection are so sequestred, and estranged from all Creatures, and so disposed in their inward Man towards God, as in the

former Poynts is requyred : and neuertheles cannot therewith go forward into God, but letts this good preparation remayn idle, and do not apply themselues thereby to receiue internall rest, solitud, and Deuyn light: and with the same to be eleuated aboue theselues into God. Which is truely to be lamented. For they foolishly neglect an vnspeakeable good ; and hauing now sayled ouer the whole sea, ly still before the hauen without entring therein. Yea oftentymes for that they apply themselues indiscreetly to externall exercises (albeit out of a good intention) they are driuen by little, and little back agayn to the Land of their nature, and senses. Wherefore the deuout soule hauing begunn to obtayn in her this good internall disposition shall beleue herself to haue an instrument whereby to work much goods; yea the key of heauen. And shall therevpon thence forward behaue herself according to this Manner following, which will teach her how to exercise the foresaid poynt more simply, and inwardly vntill shee hath gotten them essentially in Her; and yⁿ shall shee easily fynd the Doore of the *kingdome of God* which lyeth hidden in Her; and also learn how shee shall enter in through itt, and go forwards, and furthermore remayn rest, and liue in God. First of all yⁿ, shee shall simply obserue (as before hath beene said) how according to the Bodye shee is

compassed about with the Ayr which shee
neither feeleth, or seeth, and notwithstanding
enioyeth itt at all Tymes, and euery
where without Labour, and payn liuing,
mouing, standing, working, and remayn-
ing continually in the same; and shall beleie-
ue that God is a hidden, most noble essence
incomparably more estranged yⁿ the Ayr
from all sense, and feeling. Yea so farr that
the more shee Imagins the same, and labours
to apprehend itt, which notwithstanding
at all Tymes, and places is more inwardly
present to Her yⁿ the Ayr, yea more inward
yⁿ the Light of the shyning sunn to the Ayr,
or the soule to the Body. For Hee is the Ori-
gin by whose presence both shee, Her Body
the Ayr, Light, and all things remayn, and
subsist what they are.

*In the
Cloud
offayre*

To enioy this hidden essence shee shall
beleieue that her life consists, so as doth the
life of the Body in the enioying of the Ayr,
and that this enioying, is the end for wh-
ich shee is created; and is as easy, and facill
to Her (when shee is perfectly dead, and
resigned in Herselfe) as is the enioying of
the Ayr to the Body. Only that this diffe-
rence there is betwixt them, that the Body
alwayes enioyes the Ayr euen when Man
doth not think therevppon, or knoweth
not thereof; as when Hee sleepes. But the
soule cannot enioy the Deuyn essence other-
wise yⁿ by actuall knowledg, and loue, and

*Ther true
pri-
uall
repose.*

*Though
we do
not en-
ioy God
actuall
in our*

*sleeps yet
habitually,
and may be
virtually
by.*

therefor must conuert Herself actually ther-
vnto, and albeit shee neither seeth, nor per-
ceiueth God; neuertheles this Conuersion
must not be done laboriously, and solici-
tously, as seeking God; (for shee cannot
misse, or loos God no more yⁿ the Body the
Ayr) but with perfect certainty without
sollicitud, or gros Operation, as if shee con-
uerted herself to the Ayr.

And shee must firmly beleiue that when
shee adheereth not to any Thing Created,
nor giueth place to any Creature in Her, &
wholy subiects Herself to that deuyn, and
vnknown essence (as hath beene said) that
then shee is *sine Medio* or without meane in
God; although in the beginning by rea-
son of her vnexercisednes shee doth not in
any extraordinary, or peculiar manner per-
ceiue Him. For shee cannot conuert Herself
out of Him no more yⁿ out of the Ayr (as
sayth S. Augustyn) but may well auert her-
selfe from Him, and hinder Herselfe from
enioying Him, or perceiuing Him. Which
Hinderance is taken away when shee adhe-
reth not to any Creature, and resigneth her-
self with all her operations out of pure loue
to God. This by a liuely, and firme sayth the
soule must breifely propose vnto herself in
the beginning of her Prayer, and this must
be a stay for her whole exercise.

Afterwards hauing through this sayth re-
collected all her Powres by Herself shee

shall enkindle in herselfe a great Reuerence, and Loue to that *Eternall good* which is so inwardly, though hidden, present vnto Her; and a great desyr to enioy the same, & to rest therein as in Her Origin, and blissed end, out of which shee must not, or can expect any Happynes neither in tyme or Eternity. With this Reuerence, Loue, and desyr shee shall most simply, yet absolutely renounce all things out of that *essence* without forming any Image at all of them being contented neither to see, know, Feele, or Tast any of them for all eternity; if so be it please *God*; not regarding though all should turn to Nothing. This shee must say, and think inwardly from the bottom of her hart and yⁿ shall shee yet after the same simple, and vniforme manner desyr to be also annihilated, and to loose her Created Being according to all its Propriety in that *deuyn essence* (which in verity only is) being wholly contented to be gouerned in all Things by the same; like as the Body is gouerned by the soule suffering, and bearing without Contradiction, or election whatsoeuer the same should in Tyme or eternity lay, or suffer to fall vpon Her. And for no Other Reason shall shee desyr it; but meereley because the deuyn essence only truly is, and is her only end, and all things ought to be directed, and leuelled to his good pleasure; This shall shee say interiorly, and from the

*To vse
this ex-
ercise
simply
that is
without
images
is the
Master
peice of
this
work.*

Bottome of her Hart.

Lo if shee do this with a viuacity, and liuelynes of *Fayth*, simply by Herself; shee will perceiue herself to fall into a *fooggessfulnes*, and through that into an *unimaginability*, and *Annihilation* of all Exterior Things and also of her-self. And if shee stood before in this nakednesse shee will thereby be *more fixed*, and confirmed in the same, and find to rise *within* Her an Empty, and free mynd which shee shall perceiue to include in itt some Thing that is deuyn to which shee shall fynd herselfe louingly drawn, and inuoyted. Which Mynd thus sequestred, and inrouerted wee say to be the end of the foresaid Poynts. For it includes in itt all that each of them in particular breed, and brought forth in the soule. And to retayn, and perfect the same in Her, the soule must with all possible simplicity, & vniformity interiorly, with a Totality of all her powres apply herself therevnto; (opening all her interior to giue place to this infinitt God so inwardly there present) I do not say conuert, but apply, and open: for as yet shee is not fitt to make any conuersion, or inrouersion in such wise as itt ought to be. For shee must first be annihilated in herself before she can Conuert Herselfe as shee ought to God. Therefor shee shall lett this Mynd so simply to arise in Her, and giue place to the *eternall Clarity* which shee begins to perceauce.

calling to mynd that God is a Light which must enkindle Himself in Her; and a guife that must giue itself. The thing wherein Hee will enkindle Himselfe, and wherein hee will manifest himself, is the mynd, which hitherto hath beene altogether inclyned, and affected to the senses; and therefor was not capable of this *deuyn Light*. Wherefore itt must now be raised vp, and wholly purifyed like the cleare, and pure Ayr to receiue without Obstacle into it the deuyn illumination, and to enioy Gods hidden presence. For this end hath the foresaid poynts taken away all Adhesions, and impediments, so that shee is now made able by inward working to perfect this capablenes: which hence-forward must be her only Exercise. And therefore shee must take her marke as vppon a still, open, and cleare Ayr to make herselfe interiorly like there vnto. Which that shee may the better do, shee shall not at first apprehend God as internall in her, but herselfe as in God, like as the Body is in the Ayr. And shall beleue that hee is also to penetrate, illuminate, and replenish her like as the light of the Sunn doth the open, and cleare Ayr, and shee must know that her immortification, and ireresignation doth hinder the same, as a thicke, and darke clowd excludeth the beames of the sunn which otherwise would illuminate, & irradiate the same. Lo this simple obseruation will not

distract, and disturbe her, but will be a great help vnto her to dispose her the neereſt way to the next enſuing document. Therefor perceiving this mynd in her ſhee ſhall bid adieu to all other workes, and with all poſſible alacrity perſeuer in the foreſaid aſerſion from all creatures, and Reſignation of herſelf purely for God, and with a greate ſimplesnes, and in a totality of herſelfe keepe herſelf recollected in this *Denyu ſoliſnde* which ſhee perceiues within Her. And ſo ſhee will eſcape all groſſenes, and obſcurity wherewith ſhee is inwardly captiuated. And that ſhee may the better perſeuer therein; ſhee ſhall endeauour to feed, and retayn that Spirituall ioy which after the foreſaid pure abnegation, and Reſignation doth ariſe within her, and by the ſame ſhall inwardly raiſe, and prepare herſelfe (as hath bene ſaid) and ſo ſhee will the eaſier continue in that internal eleuated Mynd, without which Spirituall ioy the ſoule ſcarſe euer ought to be found, when ſhee performeth the foreſaid worke of Abnegation, and Reſignation as ſhee ſhould do; by reaſon that the ſame conſtitutes her interiorly aboute all hinderances before God, whoſe neerenes muſt alwayes produce in the ſoule a Spirituall ioy: like as doth the neerenesſe of the fyr an heate. Which ioy neuer leaues Her without an inward adheſion to the hidden God. And therefore the ſoule muſt nourish itt in her, but

yet so simply that shee do not thereby loose, or obscure the internall peace, and clarity in Her; rather receiuing it as sprowting forth of it selfe in her, y^e as stirred vp on her part.

And if so be that this Eleeuated Mynd, and also this Spirituall ioy were lost through the relenting of her *fayth*, and *Love*: she must not for all that seeke to do itt operatiuely, but shall keepe herself in the internall peace, and solitude of hart, which the practise of the formers Poyntes hath brought forth in Her; and with great alacrity endeauour to continue therein, which shee will be able to do, if so be shee interiorly obserued herself narrowly, and yeild no place to the vprising Thoughts, and commotions, but through liuelynes of *Spirit* retayn herself in the auersion from all created Things wherein shee hath placed herselfe by the former Abnegation, and Resignation, which albeit it must be done very simply, and inwardly; yet neuertheles it requyreth a great alacrity, and agility: vnto which shee may now, and y^e help herself by the knowledg of the ayr before set downe. And though the soule holding herself thus simply in this present internall exercise is not conuerted to any intellectual obiect, yet neuertheles shee is not idle, but is busy very profitably with the will. for thereby shee is more denudated from all Creatures; also by little, and little more vnwrought, and simplified in herself

and obtayns the substance, and essence of the foresaid Poynts at least-wise of Abnegation, and Resignation, and thus she is in herselfe Constituted in a perfect peace; in which shee begins to perceiue that vprising hidden, *dewyne Light* in herself (whereof wee will presently treat) by which being touched shee begins to raise herselfe simply towards the same; and so the *Spiritt* by little, and little separates itself from the senses. Which sequestration, and Annihilation must of necessity preceed before the soule can come without *Medium* or meane to God (as shall heerafter more clearely appeare) and this annihilation cannot be otherwise obtayned yⁿ after this manner; in keeping ones-self separated from all adhesion, and formes of Creatures by an internall vacancy, and ceasing from all working: excepting that which is needfull to retayn this simple, and vniforme Mynd whereof wee meane to treat yet more particularly.

For the Man whom wee heer describe is inwardly disposed like vnto water which is mingled with Earth which being obscure, and darke; is vnapt to receiue into it the light of the Sunn that shyneth vppon itt; from which obscurity itt cannot be deliuered by any other Meanes yⁿ by standing still; for so itt becomes cleare in itselfe, the earth with which it was mingled sinking downe into the Bottome, and the water remainy-

ning about which of its owne nature is cleare, And then the Beames of the sunn can penetrate the same, and wee may see to the ground. Thus itt is also with Man that stands in this present Degree. Who although hee hath alienated himselfe from all exterior Creatures, and wholly resigned himselfe ouer to God; hee is notwithstanding in himselfe obscure, and darke by reason that his *Spirit* is yet mingled with nature, and senses which through their operatiuenes, and grossenes do obscure, and depriue him of the internall illumination, and enioying of the *deuyn* presence which cannot manifest itselfe, but in a cleane, and vnmingled Ground. And hee cannot be freed from this obscurity but by internall peace, and quietnesse. Neuertheles in such an one in whom by the precedent preparation the *Spirit*, and the senses (which in vnexercised Men are mingled, & cleaue together) are wholly separated the one from the other according to the free-will. In which holy *Rest* the Natures, and senses [which are corporall, and earthly]-being loose, and vacant from all adhesion, and working sink down of themselues; and the *Spirit* also ascends about where its proper place is which of its owne nature is cleare, and apt to receiue the *deuyn* light.

This is the same separating or drawing the Spirit out of the body which the vn. Fa. Baker mentions in his comment upon the co-lo-d.

And though this Clarity might in some discreet sort by working be produced in the

soule, yet the Spirit would for the most part thereby be more mingled with nature, and breed more obscurity in the soule like as water mingled with Earth by stirring cannot ordinarily be made cleere, but more, & more troubled. And therefor all operations which do not discreetly serue to perseuer the better in this internall peace must be rejected by the soule. But the soule being thus recollected will in the beginning in the inward man suffer a great conflict of the senses, and powres which will not permitt themselves to be in this manner captiuated by *naked fayth*, but will bring before her Images, and similitudes of *God*, or strive to know, and feele *him* after their grosse operative manner: and so will often disturbe, and interrupt her internall peace, and solitude. But shee must beare, and suffer this patiently without being disturbed; yea perswading herselfe that it cannot be otherwise in the Beginning, and shall only auoid this gros kynd of Operation, and endeauour simply to perseuer in her internall peace: quietly resuming the same, as often as she finds herselfe to be suarued from itt.

And in case shee cannot therewith quiet Her rebellious senses, and eschew their impugnations; Then shall shee gently renew in herself by a simple recordation, or reflection how that *God* is infinitely eleuated aboue all naturall powres, and forces, and that

the more shee endeauours to know, tast, or
feele *him* the farther shee strayeth from *him*
and shee must so simply lett go all working
of her Powres, doing as though shee stand-
ing in some great Darkenesse should haue a
desyre to see that which is there about her.
Such a desyre shee would not much regard
or follow, or would bend her forces to the
beholding of them, knowing full well, that
it were but lost Labour, But would rather
expect with Patience the Light, without
which shee can see nothing. So must the
soule do likewise suppressing all arising, and
working as well of the vnderstanding, as of
the will, and keepe them in such perfect
Peace, as through shee actually beheld, and
enioyed God according to her desyr. Know-
ing that *Hee* is as neere vnto *Her*, as shee
is to herselfe, and that shee must not make
Him present; but *Hee* must make himselfe
present vnto her, which *hee* will not do till
such tyme as shee hath left all working, de-
syre, and Election, and is wholly content to
enioy *him* at such Tyme, and after such
manner as pleaseth *him*, yea if *hee* would
hide himselfe alwayes from her; to be also re-
signed therin.

And no lesse *Combat* will shee suffer by
the manifold euagations of her senses, and
in resisting their inclynations to Creatures
which will often effigiate, or make *Her* full
of Images, trouble, And auert *Her* from

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God. Heere must shee likewise with great simplicity oppose herselfe: not fighting against the incydent Images, thoughts, or arising commotions, but eschewing them all, as well as shee can by neglecting them, leauing them where shee found them; and returning quietly to herself. To which end itt will helpe her to remember that shee hath in herselfe the Origin of all whatsoeuer shee would seeke, or desire without Her; which shee also can there more perfectly enioy, yⁿ with out Her.

And besides this impugnation: or Combat, shee will perceiue another in Her. For shee shall sometymes fynd a sorrow in her by reason that it seemes to her that shee is wholly idle, when as now, and then shee perceiueth in herselfe no particular light, or mouing Affection, or the ioy, and louely *Vnity* whereof wee haue spoken. This objectts itselfe in the beginning before the soule is well practised in this internall Exercise. To this shee must not easily giue care; but her work must be diligently to resist all incydent thoughts; and thus symply to endeavour to remayn by herselfe. For it is labour enough to keepe her Powres quiet, and continually to eschew working, and to keepe within, that which is continually running out, and wandering, as is our vnderstanding, and other powres which like to a mill are alwayes turning, and working, and

as a flowing water always running outwards.

And it is not to be beleiued that the soule after the former Abnegation, and resignation is presently without all internall Adhesion: albeit shee cannot actually find it out in her. Becaus it is oftentimes very secret, and hidden in her; and since shee is not acquainted with these secret operations shee may very well haue the same, and not perceiue it. Howsoeuer being shee keepes herselfe in this manner internally recollected to please God in the best manner; and that shee couragiously resisteth all incident images, and commotions intending thereby to prepare, and make a fitt place for God not knowing any other better meanes yⁿ this. Shee can loose no tyme although peraduenture she haue not God actually present, or perceiue in her any particular thing of him. But if the soule should find herselfe to be declyned not only from all obseruation of God, and internall working, but also sunke down into her nature, and senses; which shee shall marke thereby, when as shee perceiue in herselfe nothing but her own Image, and shape, and great obscurity, Grossenes of her senses, and vprising Passions, and Commotions wherewith shee is oppressed, finding little strength in herselfe to resist them; and besides she perceiues in herselfe a Tedioufnes, and irke-

somnes of the former Abnegation, Resignation, and pure Loue: When the soule perceiues herselfe to be thus salu; lett her renew the foresaid Acts sett down in the beginning of this Exercise; but as symply as possibly shee can beginning from the beleife of the inward presence of God in her. But if the Tepidity, and coldnes proceed from the manifold distractions; shee shall principally renew in herself the Abnegation of all created things; but if it come through meere defect of feruour, and Alacrity shee must hold herselfe most of All in perfect Resignation, and endeauiour to stirr vp in herself the foresaid *spirituall ioy*, or at least the *spirituall peace*, and *solitude of her hart*. And that cheifely when shee findeth in herself an irkesomenes of this sequestration, and solitarines. And shee must striue to retayn longer in her without multiplicity of working this internall vnaffiziated, or Imageles solitude, and *Peace* of hart which shee perceiues in her inward Man. For heerein must shee constitute all her progres. The quicker shee can come to this, and the longer shee can continue, the more thereby shee is prepared in the very next degree to find, and enioy God without *Medium* or meane. And in case that the soule finds by experience that some corporall manner doth helpe her; (which often happens in the beginning) as the opening, or shutting of the

eyes, the composing of the Body after this, or that manner; lett her vse the same when itt may be done conueniently. For as to one that can scarce go, or stand the least thing whereby hee can take hold on, is an helpe vnto him; in like manner the soule which beginneth to withdraw herselfe from Creatures, and to lift herself vp to God, is oftentimes holpen in her infirmity by some smalle exterior meanes. Yet must shee endeavour as much as shee can to diue into herselfe, & in a sinking manner to fall into the hidden presence of God. But becaus much dependeth vppon this present exercise being that it maketh the way to all, that followeth, and is the right *Medium* or meane betwixt that which hath beene said, and that which shall be said; lett vs yet more clearely expresse what this internall working of the soule is properly, and the manner of it; that shee may the better know what shee now doth, and be secured from the false Rest whereof shee may seeme heere to suffer some danger.

The proper working therefor of the Soule in this present exercise is to perfect her Mynd (which through the former Poynts beginneth to be bared of all creatures, and also separated from the senses, and consequently through the internall deuyne light beginneth to be enlightned) more, and more in this purity; becaus it is the only instrument wherewith shee must worke on for-

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wards. Which though it must be donne with so great symplicity, and vniformity that the soule is commonly said to be vacant, and meere passiue. Yet if wee rightly consider it wee shall find that diuers internall operations which are very laborious, are heere performed on the soules part with much symplicity, and Quiet; and in comparision, and Consideration of the former exterior grosse workings they are not esteemed, and named workings, being so internall, and symple.

1. *And first* there is heere a constant perseverance in this Internall disposition which the forementioned Poynts produce in the soule. For whereas the soule by them is come to this interior purenesse; it is consequently necessary that shee also perseuer essentially in them; that shee may be able to retayn in Her this denyng disposition. So that the Auersion from Ceatures, which the absolute Abnegation befor mencioned doth include: also perfect Resignation, Pure-Loue, and *naked fayth* are heere constantly exercised by the soule, although symply in an interior Conuersion: which notwithstanding requyres no lesse Animaduersion, or obseruation yⁿ the former poynts.

2. *Secondly.* To continue thus, the soule doth oftentimes through *fayth*, as also through a symple apprehension of her Resignation, and Abnegation out of pure Loue to

God renew the knowledg of Gods presence in Her.

Thirdly shee is continually pressing, and keeping vnder aswell the fantasy, as the inferior will which always through their Grossenes do trouble the inward enioying of the hidden *deuyn light*. Besides with great diligence shee also holdeth the vnderstanding captiuated in the obscurity of *sayth*. All which operations of the soule are the more Laborious vnto Her, by how much they must be done with greater symplicity and vniformity; and by how much the soule through her vpexercisednes is stronglier impugned by the senses, and hath lesse interne stability; so that all her Labour consists in putting away the hinderances; and in retayning of the interne clarity which shee perceiues to be so snbtyl that itt vanisheth away vppon the least negligence; which notwithstanding is all her Help, strength, sole obiekt, and only stay in this internall Manifestation. And when shee can conuert herself to that, shee hath little difficulty in holding her Powres captiuated, and shutt vpp; but without itt shee hath nothing else but the propinquity, or neernes therevnto. Wee will declare itt by a similitude.

It is in a manner heerin. As if a Man stood vppon the banke-syde of a running water in the Bottome whereof hee should espye a

pretious peice of coyne of which hee had lost the sight the water being troubled, and leafes swimming continually aboute the same. This man hauing a desyr to gett the peice of Money would as yⁿ regard, or reflect vpon no other Thing yⁿ to haue his eye continually fixed vpon the place where Hee first saw the Money. And although hee should so remayn a long Tyme without seeing of the same; Hee would not therefor be idle aslong as hee keepes his eye carefully vpon the place where the Money lay; that so the water becoming cleere Hee might come to the sight of the Money again, and gett it. And albeit this Man did not labour neither with hands, or feete, yet neuertheles this would requyre a strict custody of the whole Man. So that euen his Thoughts hee must keepe warily by Him, least through them hee come to loose the place where Hee did see the Money.

Lo this similitude expresseth something of that which passeth in the soule whereof wee now speake, shee is within not vnlike to a water that is very thick, troubled, and always flowing. There, in her former exercise shee perceiued a pretious peice of coyn, a deuyne Beame, or sparke; and therefore hath shee conuerted thither all her sight, and Thoughts; and although shee be often hindered from the sight, and enioying of this hidden, and pretious Good by reason of her

obscure, and encombred Ground; neuer-
thelesse shee remayns always conuerted
either expecting still more cleerenesse that
shee may behold, and enioy the same ther-
in: which when shee doth; shee is no whit
idle; no more then the other Man. Yea much
lesse; becaus shee not only conuerts her
sight, and ayme interiorly towards the hid-
den spark, like as the other Man doth to the
peice of Coyn; but also endeauours conti-
nually to quiet, and hold still that running
water, and to make cleere her muddy, and
troubled Ground which is somewhat in
her power, and exacts more work yⁿ a bare
fixed sight. But no comparison can soe clee-
rely expres this interior labour, as the de-
uout, and faythfull soule doth experience it
in herselfe, who in this pretious *peice* pla-
ceth in her felicity both temporall, and eter-
nall; hauing already for the gayning heerof
giuen all shee hath, is, and can, and neither
knowing, or desyring any other Good besi-
des it. So that although a soule which is not
well prepared by the fowr foresaid poynts
may oftentimes be feared to remayn in a
false interior Rest; when shee placeth her-
selfe in this symple thought; Becaus that
standing yet in her senses, and nature, and
not hauing any certayn interior obiekt to
which shee can conuert herselfe shee falleth
very easily into an naturall idlenes, and res-
teth therein; but it is not so with that soule of

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whom wee heere speake. Well shee may fall from her Interior Recordation, or obseruation but there is no feare that shee will rest in her senses from which she hath an Horrour.

THE XVII. CHAPTER.

Certayn Hinderances, and impediments Which Heere the soule meeterh withall; and how shee shall behaue Herself against them to receiue the deuyn Light, which heere doth shew itself, declared by a cleere similitude of the externall light.

WE haue begunn to giue vnto the deuout soule a veiwe, and sight of that shee seeketh. Shee is come from all created things without her to herself; and hath now also somewhat penetrated through herselfe, and begunn to discouer in her the hidden noble power by which shee must be eleuated in God. Shee now perceiues the suburbs of Eternity, and discouereth the port of Heauen, and approacheth to the Kingdom of God within Her. But although shee see the way open, neuertheles shee knoweth not how shee shall go forwards, and enter therein; becaus it goes there quite otherwise yⁿ she imagined, or euer hath experienced. For shee cannot fix any firme footing, nor hath any Thing to hold by
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Shee perceiues, some *denyne Thing* within Her which sometymes passeth suddenly through Her like vnto lightning, but presently hides itselfe agayn as soon as shee perceiues it, and shee knowes not what is become of it, nor how shee shall obtayn it agayn. Lo heere is notwithstanding the proper place of the *Spirit*; and through it ought the soule to enter into this deuyn *unity* stand firme, and *Rest*. Like as her Body goeth by Meanes of her feete, and resteth vpon the ground. This is the center, and proper place of the *spiritt*, out of which it is produced, and wherein it must remayn for euer, (as hath heeretofore bene sayd) and out of which it can haue no *Rest*. Like as the stone out of the earth. And it ought to be no more taught, and instructed how it should behaue itselfe heerin yⁿ the feete how they must go, and the eyes how they must see. But all the Labour, & difficulty the soule hath in holding herselfe heere, cometh by reason of the impediments which the Powrs, and senses heere a new do obiekt vnto Her.

At first, her difficulty was to separate the powrs from all Creatures without her; and to restrayne, and with-hold them from all Euagation, or wandring, and afterwards from all Images which of themselves in vayne they framed of *God*. But now hauing in some sort gotten the vpper hand of this; they cast before her another impediment no les yⁿ the

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former. Which is, when as the soule begins to approach to the *deuyne presence*, and to perceiue in her the aforesaid enlightning: the fantasy formes diuers shapes, and similitudes thereof, and the vnderstanding conuerts itself to comprehend the same, and the inferior powres to tast, and feele it. Whereby the soule a new is hindered that shee cannot enioy the influx of the *denyn light*, nor rays herself vp by the same to God. For this gros operatiuenes dissipateth her internall Peace, obscureth her precedent Clarity, and consequently stays, and alienates her wholly from God which is so much the more torment vnto her, becaus shee sees no meanes how to free herself from this trouble.

The first impediment of the wandering of the senses shee might ouercome by Abnegation, and Resignation: through which her Affection being auerted from all Creatures shee may easily keepe her powres recollected. The other likewise of the grosse operation, and conceiued Images shee surmounts through the light of true *fayth* by which shee conuinceth her vnderstanding, and the other Powres, that God is incomprehensible, and vnimaginable. But heere no Acts, or purposes take any place, but rather hinder, perturbing the interior peace, which with great Labour shee hath gotten. So that no other Remedy remainys heere y^a by long sufferance to expect, and beare out

this difficulty to the Last. For not for all those Reasons which wee haue alleadged, nor for any other will the senses, or Powres leaue of from turning themselues to that which the soule perceiues in Her; vntill such tyme as they feele by experience that they hinder the soule; and themselues, and become more obscured, and estranged from God, the more they seeke to conuert themselues to the deuyne obiekt which manifesteth itself in the soule. And becaus they are too much accustomed to busy themselues with whatsoeuer passeth in the soule, shee vsually not taking any knowledg of any thing, but by them. The soule therefor that is freed from all exterior impediments, & is now placed before God without *Medium* or any thing interposing must want so long the pacificall Contemplation of God: till by her own harime, shee find, and learn that by the working of Her Powres shee hindreth, and stayeth herself, and so expecting with Patience receiue at last that which is giuen vnto her in this *Vnity*.

Wherefor the best meanes whereby the soule can free herself from the trouble of the senses, and powres; is that shee exercise herself more, and more in internall Prayer to God albeit the same be done with many obstacles, and small satisfaction. For hereby the powres, and senses will by little, and little be conuincd that they haue nothing

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to do in these deuyn guifts, and do but hinder in meddling therin; and so of themselves they will stay behind, and cease from working. And that the soule may the better vnderstand what wee haue said as also what wee intend to say, and thereby peraduenture partly escape this damage, and the sooner promote the *Spirit* aboue all hinderances of the Powres, and senses to the contemplation of *God*, wee will agayn exhibitt vnto her, and to the vnreasonable senses an externall sensuall similitude by which they may come to know what it is that doth now shew it selfe in the soule; also the nature, and condition thereof, and after what maner *God* is discouered, and found by the *Spirit* according to that which heerafter shall be said; that the soule may the better thereby discern the disposition of her internall obiekt, & her rebellious senses, & Powres; and may playnely perceiue the wrong, and hinderance they do in this matter to the *Spirit* by their grosse cooperation, and therevpon the better leaue their own working. The soule therefor must know that the Manifestation of the *deuyn presence* in Her, is commonly called by Spirituall teachers an illumination by reason of the great similitud it hath with the infusion of light. And that in verity the soule also by a precedent *deuyn light* is prepared, and eleuated to the Contemplation of *God*. Hence it is that such

as haue this *presence* are called illuminated Men.

Now being that this manifestation of the *deuyne presence* to the soule is really an illumination; lett vs by that which wee see dayly happen betwixt the light of the sunn, and our corporall eyes expresse, and declare how this Manifestation happens, how the soule receiues, and enioyes it, and before all, how that precedent *Light* must be receiued by the powres of the soule, also what doth hinder the same, And principally how that the Cooperation of the Powres heerin doth not help at all, but hinder much. For although in the beginning wee haue in some sort taught this, vsing the comparison of the enioying of the Ayr. Neuertheles that properly serued, but to shew vnto the soule in grosse that shee must not seeke *God* sollicitously, and operatiuely by Images, and imaginary thoughts neither can thereby be properly vnderstood the Infusion of this precedent *Light*, and much lesse the last Operation of the *Spirit* by which the soule doth retayn in her the presence of *God* whereof wee intend presently to speake. But this is more aptly expressed by the receiuing, enioying, and beholding of the exterior light by our corporall eyes. For this is not done wholly passiuely, but to that is also requyred precedent preparation, and Aptnesse, and to the Vision is besides necessary the opera-

tion of the sensible powre which turnes itself to the Light, and beholdeth the same. In like maner the *Spirit* being by the former Exercise made pure, and cleane is apt to receiue into it the *deuyn Light* with which by a very inward operation it conuerts itselfe to that *deuyne essence*, and enioyeth, beholdeth, and acknowledgeth the same.

Therefor like as the corporall sunn standing in the firmament sendeth forth his Beames into all parts of the Earth, and communicateth his Light generally to all without exception of Persons, or places, or any thing else when it is not hindered by some impediment. And yet notwithstanding that light is not enioyed by any other thing in the world but by the eye which only hath in it a receptability by which it receiueeth, and enioyeth the light, and hath a powre by which itt beholdeth the same without labour, and difficulty as also all other things in it, When it is not hindered by some exterior impediment, or interior indisposition. In like manner the *deuyne essence* (being a sunn that neuer Ecclypseth, and a light (as

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S. Iohn saith) in which is no darkenes doth send forth his light into all places, and to all created things not only vppon Earth, but also in Heauen; And is not only as this Materiall sunn which doth only shyne vppon Things exteriorly, but also doth penetrate all Things with his splendour, and by his

interior *presence* conserue them in their Being. But this *Light* (the Angells excepted) can by no Creature be known, and beheld but only by man who is capable thereof; & that not by his corporall, or intellectuall eye, but by another certayn secret eye to witt, the *Spiritt* which only through its purities, and symplenes is only capable of God. And it is the eye of the soule created to enioy, and behold God; as the Corporall eye to behold the light of the sunn; And doth that without Labour, and Payn receiuing within it selfe a light from thence, whereby it sees all things without as being vnited to God; whereof heereafter shall be spoken. Yet although in this hidden *light* of the *deuinity* there is no darkenes being it self of exceeding splendour; neuertheles it is to all created vnderstandings an vnspeakable obscurity by reason of its too great nobility, & supereminent Clarity which no naturall vnderstanding can behold in so much that the soule it selfe being vnloosed from the Body must by a speciall light be eleuated therevnto. And therefore albeit our soules in this life haue an inbred, and naturall inclynation to enioy, and behold God; and that this is the end for which shee is created: notwithstanding shee hath need of the help of of another *light* to be eleuated vnto Him, and to behold Him in such maner, as Hee maybe beheld in this life. Yea although this

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knowledg be obscure, and that of the other life cleare, yet neuertheles becaus it is without *Medium*, or meane the soule hath much more need of Helpe for the same. For besides that (as hath beene said) shee must be eleuated aboue herselfe. The maner likewise to stand so naked, and vacant is wholly Contrary to her Nature: neither can shee of herselfe continue any notable tyme therein, but must by another powre be therein assisted which doth suspend her powres from their naturall working; also she must from aboue be taught, and instructed in the pure Loue, and *naked fayth*.

Now such a powr, and *Light* doth the soule obtayn in her through the former preparation in which when shee is sincerely, and throughly exercised, and obtayned actually in her the precedent Poynts, at leastwise the two first: remayning now in an inward peace recollected in herselfe, & being denudated, and vacant from all grosse working of her powres besides her naturall purity, and clearenesse which now shee perceiues in herselfe like vnto a shyning Chry stall which hauing beene foule, and obscure is a new cleansed; there ariseth at the very same instant within a *deuine Light*: which is a recompence for this internalldisposition, and Preparation. For after shee hath placed herselfe purely for *God-sake* in this Abnegation of all created Things, and Resignation

of herself, and is wholly annihilated towards all Creatures, and herselfe: God cannot, but correspond vnto Her: bestowing vpon her the *hundred fold* which *Hee* hath promised in this life to such as forsake, and renounce any thing for his Name. Which since it cannot be by any Temporall Thing the soule hauing abnegated all such for his sake; it must consequently needs be some thing that is heavenly, and deuyne, and such wherein the soule may be at rest, and liue according to all her Powres; as shee did before in Creatures, and herself, for shee hath forsaken, and denied them for God. And it is a most noble, and eminent *light* which of its part doth a hundred fold more satisfy her, yⁿ all that shee had, and possessed before, and where shee may rest, and liue after a heavenly, and deuyne maner being: as it were out of the world, and her own self.

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19.

And the which doth further more prepare her for the enioying, and beholding of the most worthy *Deuinity*, and to rest, and liue afterwards in the same after a much more noble, and perfect maner making her for that end perfectly pure, and symple in all her powres, and strengthening her in the pure *Loue*, and *naked fayth*, and so perfecting in Her that which shee had begunn before according to her Ability, and could not alone accomplish. For the soule by vsing of this *light* remainys with all her pow-

res recollected in herselfe whereas otherwise by her owne working shee could not; and learns by experience with what purity, and simplicity shee must conuert herself to this most *Noble Deuinity*. And this heavenly *light* continues in the soule so long as shee continues in that nakednes of all creatures, and Vacancy of her owne working, and resignation of herself in *God*. But so soon as shee yeildeth Place agayn to any Creature, or turnes herself to her owne working, or any thing be wanting to the perfect Abnegation, and Resignation shee instantly expells that *deuyne Light*.

The soule therefor ought to haue a perfect knowledg of this *deuyne light*, yea shee ought to haue obtayned it essentially before shee presume to eleuate herselfe to the contemplation of *God*, and when as shee by long, and saythfull practise is established in the same, yⁿ hath shee a great help, and furtherance to Conuert herself inwardly therewith to the hidden presence of *God*. Therefore wee will first declare how this *light* must be receiued in the soule, and afterwards how shee thereby shall Conuert herselfe to *God*.

It is t^{is} *light* which the soule begins to perceiue in herselfe who is come thus farr (as wee haue now taught) and not the *deuyne presence* whereof wee will speake heereafter. And this *light* shee expells from her

by the working of her Powres, and senses that so soon as it manifests itself in the soule do turne themselves to itt whereby they caus itt to vanish away; for wee cannot operatiuely conuert our selues to itt, nor behold itt with obseruation. By reason, that of ittselfe it doth arise in vs, and interiorly vniteth ittselfe with the soule wholly perlustrating, and perfusing, or quite peircing Her, so that shee hath it much neerer vnto her of ittself, yⁿ if shee conuerted herself to it, and beheld itt. The vnderstanding also, nor the senses can apprehend, or conceiue any thing thereof by reason of its great sublimity, and symplicity but only disturbs (through their working) the Peace, & Quietnes of the soule, and depriues her of the interior cleerenes in which that *light* must be receiued; and kept. And to demonstrate this cleerely vnto the soule wee will only exhibitt vnto her the maner after which our Corporall eyes doth receiue, and enioy the light of the sunn by which shee will easily perceiue that neither her powres, or senses ought not, or can cooperate to the receiuing of that Internall *light*, or conuert themselves to the same, or behold itt.

Let her therefor consider how that amongst all the workes of her corporall powres none hath lesse need of cooperation of any of the other members yⁿ the sight; because it is a work that is done without La-

bour, or payn by the eye which is only apt for it, hauing from nature an internall Powr which sweetly, and easily turnes itself to the Externall obieſt, and beholdeth the ſame not requyring any help, or Cooperation, yea would ſooner be hindred thereby. But principally this happeneth in the receiuing, and enioying of the Light which of itſelf doth exhibitt itſelf to the eye, yea inſuſeth itſelf therein according to its being, and vniteth itſelf therewith to the which the eye cannot turne itſelf to behold itt for the eye can only turne itſelf to that which is ſome diſtance from itt, and without; but this light is within itt, and vnited to itt, and itt enioyeth the ſame eſſentially. And much leſſe hath itt need of the help, or cooperation of the other ſenſes, or members to receiue, and enioy the ſame. For all that they can do, is but to remoue the impediments which may occur betwixt the eye, and the light which being taken away all other works are ſuperfluous, yea hinder. Thus when wee are in a dark place where the windowes through which the light ſhould come, are ſhutt; the feet carry the eyes, and the Body to the windowes, and the hands openeth the ſame: but afterwards they can confer nothing to the receiuing, and enioying of the light. Alſo when the light is actually ſhyning in the eyes the other ſenſes can take no knowledg thereof, like as

they do of other objects. Because the Light is not palpable, or sensible.

In the same maner to the receiuing of this *deuyn light* in the soule. The working of the powres, or senses can no wayes help, but hinder being in respect heereof, and of the *interior light*, no otherwise yⁿ the hands, feete, and other Members in respect of the light of the sunn, and the exterior sight. For to the receiuing, and beholding of the *interior Light* is only requyred an aptnesse in the soule like as in the eyes to receiue, and enioy the exterior Light; and this capablenes, and Aptnes the soule whereof wee now speake hath Sufficiently through the precedent preparation: besides which all that is done is both superfluous, and hinders. For that *Light* must enter in of itself; nor is it necessary by any operation of the soule to be made present, yea to labour to make that present is to stopp the way by which itt must come into the soule, and when it is actually in the soule the powres can no more turne themselves to itt to take notice thereof, or to retayn itt in the soule yⁿ the hands can feele, and apprehend the light. For it is as much about the naturall apprehension of the powres, and senses, as the light of the sunn surpasseth the feeling of our hands.

All that the vnderstanding, and other Powres can do is to take away the impedi-

ments which hinder this *Light* from shyn-
 ing into the soule, and to this end serues
 Meditation, and other actiue Exercises wh-
 ich withdraw the will from all Affection to
 Creatures (which did mediate, and hinder
 this *Light* from entring into the soule) and
 stirr vp the soule to the pure Loue of *God* by
 which shee is purged, and made cleare to
 receiue in her that heauenly, and deuyne
Light. When that is done; the Powres, and
 senses can further no more, but hinder by
 their working, and therefore cannot do
 better yⁿ to cease from working, and re-
 mayn Quiet permitting that *deuyne light* to
 arise vp quietly in the soule without med-
 ling any Thing therin, receiuing the same
 after a passiue maner, and retayning, and
 vsing itt in that symple maner, as heerafter
 shall be declared. In the right apprehending
 of this *Truth* consisteth the best meanes to
 repres the rebellious powres, and senses, &
 make them to cease from working: that
 they hinder not this *deuyne light* in the
 soule. Therefore the soule shall reflect se-
 riously on this Poynt, and Imitate the
 blynd Man that neuer saw light in his life
 who hauing a great desyr to see itt cannot
 with hold his fantasy, but that itt will by
 reason of this internall desyr frame many
 formes, and similitudes theteof though farr
 from the true Condition of the light which
 is such, as it cannot be known, but only by

the sight which neuertheles the senses cannot beleiue vntill such tyme as they actually perceiue the light in them. And y^a they lett go their shape, and similitude they before framed, and permitt the light to make it selfe known to the eye which they lett Alone therewith. In like maner although the soule could hardly before repres her powres, and senses from making many Images, and similitudes of *God*, and of this, internall *light*. Neuertheles so soone, as this *deuyne light* beginneth to manifest it selfe in Her shee must take her leaue of them, and forsake them entyrelly, and the Powres, and senses ought of themselues to cease from working that the *deuyne light* may the better irradiate Her, and make it selfe more manifest vnto Her.

But in case the soule (notwithstanding this Doctryn) do perceiue no benefitt thereby to herselfe, and that the senses remainys as Rebellious as before; shee must not for all that loose her couradge: yea shee ought not to trouble herselfe therefor, but must willingly, and quietly endure the Conflict in Her, knowing that *God* will not account itt as a fault, but to her greater meritt. And lett her persuaue herselfe that perseuering thus saythfully shee shall in the end obtayn perfect Victory ouer these her domesticke enemies keeping them vnder her command, & subiection. For to this by little, and little

will bring her, this constant Exercise, albeit shee marke it not. The interior progres is like to the growing of a Tree which groweth in greatenes, and strength after an imperceptible maner, and that tree which is longer a waxing or growing remayneth longer greene yⁿ the other that waxeth sooner, and lightyer. In like maner the Spirit aduanceth forwards continually through this Constant internall Exercise in Perfection, and becometh more, and more eleuated aboue her senses, and all Multiplicity, and fixed in God although after an imperceptible manner. And Hee that doth come to itt the slowest, not through his own fault, but by reason of his rebellious senses: afterwards doth behold God in more Clarity, and continues the longer in this noble Contemplation.

THE XVIII. CHAPTER.

Heere is taught by Another Similitud, how the denyne Light (the foresaid impediments being overcome) by little, & little beginneth to shyne, & at last is perfectly receined by the soule.

THE more the powres, and senses hold themselves vacant, and quiet (according to the former instructions) and suspends

their proper working the more pure, and
 Cleare the soule becommeth, and the *de-
 denyne light* infuseth itself more Aboundantly,
 and clearly; for it doth not Powre itself,
 & wholly irradiate the soule all at once. Be-
 caus that albeit the Powres, and senses do
 now no more hinder through their foresaid
 operations: Neuertheles they do not hold
 vp all alike, neither doth their working
 perfectly cease from the beginning; being
 it is vsuall to them, and contrary to their na-
 turall Inclination to remayn so vacant, and
 quiet, and therefore the soules dares not
 place her confidence therein, and much lesse
 can shee so wholly, and simply display, and
 open herself as is needfull to receiue, and
 retayn the *denyne Light*. For that must be
 done wholly passiuely: which most of all
 happens through want of *naked fayth*, and
 also pure Loue, or for practise in them.

For although Abnegation, and Resigna-
 tion in such-wise as heeretofore hath beene
 declared be in this soule; neuertheles the *na-
 ked fayth*, and pure Loue cannot be in Her
 in their full perfection. For shee herselfe
 cannot haue the true, and perfect know-
 ledg of them but by this *denyne light*: be-
 caus it is incredible vnto her how great pu-
 rity, and symplicity is requyred to receiue
 the *denyne light* in its essentiall clarity: and
 in the same to behold the *denyne presence*,
 vnles shee be illuminated, and instructed by

the internall *Light*; so that the last, and nearest preparation to this *deuyne light*, is by the *light* itself, and must be taught, and shewed to the soule by little, and little which happeneth when shee findeth in this interior illumination that the *deuyne light* cannot remayn constant, and permaneat in her; But is sometymes lesse sometymes more, and other Tymes wholly vanisheth. Whereas notwithstanding shee seeth that it is essentially always the same; and is always a like ready to infuse itselfe into her: from whence shee may easily gather that shee hath some hidden defects in herself which do hinder this *Light*, and obseruing the same shee endeauours by little, and little to apply herselfe to more purity, and simplicity; and forsake all former Certainty, wherevpon shee yet rested, and confided; and now relies wholly vpon *God*; and so comes at last, that standing in due preparation, and capablenes of this *deuyne light* shee receiueth the same essentially in Her in its perfect Clarity. But to expresse yet cleerer how this heavenly *Light* first cometh into the soule which neuer before experienced the same, and how by little, and little it infuseth itselfe more copiously into Her vntill at length hauing gotten a free entrance into Her it doth wholly perlustrate, and illuminate Her. Lett vs agayn resume the comparison of our corporall eyes, and of this Externall

light of the sunn. And obserue how one being borne blynd might come to behold, and enioy this externall Light.

Take yⁿ a Man borne blynd, not so that his sight within Him is wholly out, but becaus Hee hath a thicke skinne vppon his eyes which Hee brought with Him into the world, which hindereth him from seeing the Light of the sunn. This Man if perchance He light of an Expert Maister who taketh in hand to make Him see, Hee will not do it out of hand, neither shall hee receiue his sight presently, but by little, and little. First when the skin is worne partly of, Hee will beginn to perceiue in his eyes the presence, and some glimps of the Light, and thereby will know Himselfe to be in the light, which notwithstanding Hee cannot as yet behold, but only will enioy some small beames thereof which sweetly infuse themselues into his eyes, and will engender in Him a great desyr to behold, and enioy that pleasant light cleerly. And obserue: that Hee shall not behold these lightsome beames clearely, nor conuert himselfe operatiuely vnto them (because that is not in his Powre) but receiue them in Him passiuely, and thereby in some sort come to know the Nature, and Condition of the Light which before was vknown vnto Him. By that little glimps also of Light his eyes are prepared, and made fitt by little, and little to be-

hold the light in its perfect clearenes. For although hee were ridd of the skinn all at once, yet neuertheles his sight would be too weake at the first to behold the clearenes thereof; and would soone feelee payn in his eyes not being accustomed to be in the clearenes of the Light. This wee obserue in onr selues when as wee suddenly come out of a darke place into some great light. For wee yⁿ presently feelee in our eyes a paynefullnes, and an vnaptnes to see well: which more, and more passeth away when our eyes are a little accustomed to the Light. How much the more must this be, in the eyes of Him who did neuer see light before? But when as such a blynd Person receiueth more Opening in his eyes, and is a little accustomed to the Light of the sunn: yⁿ be- ginneth Hee also to make more vse of the inferior Powr of the sight casting his eyes towards the light which presenteth it-self vnto them for some tyme together; neuertheles Hee cannot yet fix his sight for any long tyme vppon this Light, and much lesse can Hee perfectly behold, and distinguish other Things therein, being as yet not wholly freed frō the obscurity of his former blyndnes, and his eyes not sufficiently accustomed to a clearenes of the Light; neuertheles Hee receiueth much more Light yⁿ before, and hath more hope of Being fully cured of his blyndnes, and that Hee shall be able to be-

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hold with his eyes the Light clearly. But if the Cure succeed prosperously, and that at length Hee be wholly freed from the former thick skin, and his eyes restored to their perfect clearenes, so that Hee can receiue, the light into them without difficulty: And that they are strengthened, and Beginn to behold, and enioy the pleasant light in its clearenes at all tymes, and places without Labour, & difficulty, and all things in the same. Hee will much wonder that being before Hee was so compassed about with the Light, yet could conceiue nothing thereof; seeing now playnly that the fault was not in the light, but in the blyndnes of his eyes. And yⁿ Hee needs no further instruction how Hee shall apply his eyes towards the light to behold, and enioy the same.

Behold thus it happeneth with the interior eye, and with the receiuing of the *dewyne Light* into the soule; which is not receiued in its perfect Clearenes all at once, but by degrees. At the first when as a Man liued in synn, and followed his euill inclinations, and was vnexercised in *God*, Hee was wholly blynd, and knew no more of the *dewyne Light* yⁿ as though it did not shyne heere vppon earth, or were not at all, Neuertheles *God* was yⁿ in *Him*, and Hee in *God*: and this interior seeing Powr was alwayes in *Him*, to wit, the *Spirit*. For that is not annihilated by synn: but yet it was

couered ouer with so many thick skins as the man had defects extant in *Him*: so that Hee in no-wise could perceiue the deuyne Light in *Him*, or receiue it. And albeit that by the Sacrament of Confession his synns were taken away, neuertheles the thick skinns are not taken away from his Interior eyes, nor can the *Spirit* therefor behold the *deuyne Light*; Becaus there still remayneth the root of synn: selfe-loue, and vnbridled Passions, and Affections. These are all skinns vppon the Interior eyes of the soule, and do mediate betwixt Her, and *God*, but when as Man applyeth Himself to a purgatiue life mortifying his vnbridled Affections and euill inclynations, these skinns beginn to weare away from his interior eyes, and going by degrees forward, and coming to an absolute Abnegation of all Creatures, & a perfect Resignation of Himself, and a pure Loue, and *naked Fayth*, and exercising himselfe diligently heerin as hath beene said; y^e the skinns begin to fall of from his Interior eyes, and all that did mediate betwixt *Him*, and *God*.

But yet the soule cannot presently receiue in her the *deuyne Light* in its perfect brightness, for these skinns do not fall of all at once from her internall eyes; Being this absolute Abnegation, and Resignation cannot be so suddenly obtayned in their full perfection: which aslong as the soule hath not, shee is

not capable of the *deuyne light* according to its essence. For shee is yet inclyned to Creatures, and to herself, and not wholly annihilated. Neuertheles when this adhesion, and Irresignation is not palpable shee receiueh some little *light* in Her, but it cometh from without mingled with the senses; and is not supernaturall. And much lesse hath the soule the pure loue, and *naked sayth* aboue declared, in their full Perfection but after much, and Continuall exercise. Yet becaus the defects of these latter, are lesse Contrary to Annihilation y^m the former, and that the soule doth her endeauour to free herself from all defects therein: and comes still nearer to purity; And consequently the *deuyne Light* doth manifest itself vnto her more, & more according to the measure of the preparation, and dilatation it fyndeth; inciting and preparing her by little, and little to the Perfection of Loue, and *sayth*. And so the soule becometh cleerer, and cleerer; and more capable of the *deuyne Light* till at last shee behold the hidden presence of God in the same.

But at the first this aspiring soule is like vnto the former blynd Man that as yet being not quite freed from the skinns of his interior eyes, doth but see only some little Beames of the *deuyne Light* which flow sweetly into her Interior, and through its Excellency, and pleasantnes doth enkyndle

a greate desyr in Her to enioy that heavenly *Light* in perfect Clarity. To which Beames the soule cannot conuert herself but shee presently expells them out of Her; and shee is to receiue them passiuely permitting them to prepare, and dispose her to receiue by degrees more clearely, and perfectly that noble, and *demyne light*.

And after shee hath remayned for some tyme in this symple maner by herself obseruing how these Beames of *Demyne Light* do manifest themselues within Her. And with what symplenes they arise from the inwardest part of her fund, and how shee is by them more cleansed, symplified, and more strengthened in pure Loue, and *naked fayth*, yⁿ shee beginneth also to rais herself to that *demyne light*, and to cast her eyes of *Spirit* symply vppon it; yet shee cannot continue long therin, but receiueth it as a glymps, or lightning which wholly penetrates her, and swiftly eleuates her with a symple Conuersion of *Spirit* to the *light* which euery tyme begetts a new clearenes, and a new satisfaction in the soule: who by this doth more powerfully free herself from all hindrances of the senses yⁿ by the precedent Beames, and is more Confirmed, and Corrobotated in that *demyne light*, and receiueth more knowledg thereby.

And thus when the soule remayneth constant in that faythfull obseruation of the
demyne

deuyne Light vntill by experience shee hath learned how to apply herself, as behooueth Her therevnto; and is now perfectly freed from the skinns of her interior eyes. Yⁿ it finding no impediment in her doth per-lu-strate or through enlighten, and wholly re-plenish Her Interior. and so at length the sou-le through the same doth raise herself to the Contemplation of the hidden *deuyne pre-sence* in Her, as wee presently shall de-clare. And yⁿ shee seeth how in Truth before shee was blynd: hauing eyes, and not seeing, being in the midst of the *deuyne essence*; And in the meane while perceiuing no mo-re thereof, yⁿ as if it had not bene neere vnto her; whereof shee now playnly seeth the only caus to haue bene the manifold skinns which did depriue her wholly of that increated *Light*; so that shee was no whit capable thereof. The deuout soule there-fore must be heerof admonished, which wee haue brought thus farr, and placed now by meanes of the foresaid Exercise in the *deuy-ne presence*. Who must know that in the be-ginning for a tyme shee will only perceiue some small Beames of the *deuyne Light* which will sweetly touch her inwardly; as-long as shee perseuers in the former interior preparation, to which shee must adhere with great symplicity yeilding more, and more place vnto them in the innermost of her fund, vntill by them shee be by little,

and little prepared to enjoy that noble light perfectly in herself.

THE XIX. CHAPTER.

How the soule in receiuing of the denyne light shall perseuer through some secret meanes which are heere giuen.

BUT how shall the soule in receiuing, & vsing of this *denyne light*; either by way of inflowing Beames, or casting her sight into the same (as hath beene said) perseuer any tyme in contayning herself thus passiuely without any work, or turning herself to any Thing, yea not the *light*, as is said, although this may be done for some short tyme; yet it seemeth not well possible to continue heerein for any long tyme: for according to this Doctrin the soule may haue no other object y^a this *internall light* to which notwithstanding shee may not conuert herself, nor behold the same, which seemeth impossible to be done? To shew vnto the soule, and teach her how this may be done, and how shee shall remayn so internally, (as is said) shee must first know that when wee say that shee must not behold that Interior *Light*, nor Conuert herselfe vnto it. It is to be vnderstood of a Conuersion, and a beholding which is done with an actuall obseruation; for the soule can take no intel-

Actuall knowledg of the *Light*. (As is said) but all the knowledg which shee hath thereof can be but experimentall. And therefore her Conuersion, and beholding must not be to the *light* itself according to its Being; But to the Experience shee hath thereof in herself. Or to the purity, and Clearnes which shee perceiueth thereof in Her. Wherevppon shee must so symply, and vacantly reflect that it cannot properly be termed a Conuersion, or beholding.

That the soule therefor may perseuer in that internall *Light*, it is necessary that shee fynd some thing in herselfe to which shee may conuert herself vnto, without working or any Imaginable forme: as some thing which presents itself vnto her which withall makes her myndfull of *God*, and puts her in Remembrance of *his presence* in Her to be enioyed so without working, and to haue an object without Image; and consequently persisting in the foresaid denudation, and Vacancy to retayn that *deuyn light* continually in her. But to frame any such Thing were impossible to the soule, if Nature had not provided for her in this behalfe.

Man hath within Himselfe a propension, *A natur*
and inclnation of Hart which is subiect to *ral pro-*
the powr of Loue which when it hath ac- *pension,*
tually present either by Imagination, or *and in-*
thought, that which it Loueth; it doth dilate *clinatio*
itself, recreate, and rest therein; adhering, & *to this*
Exercise

enjoying the same. And when as it hath it not present it doth long, and thirst after it and for that end sendeth forth the other Powres thither where any such thing may happily be: that following the knowledge they giue thereof, it may recreate, and delight itself, as if it were present according to the measure of Loue it beareth vnto it.

*Some
call it
a Pro-
pension,
and ve-
ry well
may it
so be
called.*

This Inclination S. Augustyn calleth (*pondus Anima*) the poise, or weight of the soule. My Loue (saith Hee) is my Poyse, and thither am I carried whither my Loue swayeth. The soules proper resting Place is where that is, which it Loueth, and thither is shee carried by Loue, like as a stone to the earth by its weight. This Inclination (as S. Thomas of Aquyne sayth) is that which first moues itself amongst the powres of the soule, and therefore is moued of itself without other help.

This Interior Powr is loose, and separated in the soule of which wee now speake. For shee hath sequestred, and freed herself from all inordinate Loue, and adhering to Creatures; and therefore shee very easily perceiueth this in Her, after that shee hath actually obtayned in Her, by the former Exercise the Abnegation, and Resignation mentioned. For thereby this Louing powr which before was spread diuersely amongst Creatures is wholly vnited, and recollected in itself. And becaus the soule hath conuer-

ted her Affection, and Loue to *God*: consequently this inclynation of the Louing Powr is very subtile, noble, and deuyne. And this *deuyne sparke* must the soule endeavour to obtayn wholly into her Powr; for it is the Instrument wherewith shee is to eleuate herselfe to *God*, and be absorpt in *Him* as heerafter shall be taught.

But becaus the soule hath not, as yet heere entrance into *God*, and standing only in *naked fayth*: that Hee is intimately present vnto Her, hence is this Louing Powr inclyning very symply without ceasing to the *hidden Good* which it solely Loueth; whensoever it is not hindered through some adhering, or working of the soule. And this inclynation is no worke of hers produced of sett purpose, but a naturall flowing, and Propension; yet such as the soule can conuert herself vnto, and reflect vppon; yea such as shee may vse as a *deuyne Aspiration* to *God*. And as-long, as shee is not wholly resigned in *Him*, or hath *Him* through *naked fayth* so intimately present, as when shee is perfectly resigned, and thereby internally disposed towards *God*, as hath beene said; this internall Inclination of Hart serues for a symple apprehension, and recordation of *God* as often as shee will obserue it, and reflect therevppon. For after that shee is wholly resigned in *God*, and adhereth interiorly to Him by *naked fayth*. This Inclination

doth no more driue the soule outwardly, but drawes her inwardly to repose in *Him*; whom shee intymly Loueth for himself. For shee is inwardly there where *God* is present without *Medium*, or meane. And being that shee on her Part hath no Image, or similitude, This serues her for a sign of *Gods* presence. Yea, and for as much, as the soules proper resting Place, and Center is in *God*. And that shee hath a continuall, and naturall Inclynation to *Him* which can neuer be satisfyed out of *Him*; wee cannot assume any Thing more proper yⁿ this Interior Inclynation. Which when-soeuer a man is wholly free, and vacant of all Creatures, doth admonish *Him* of *God*, and inclynes Him vnto *Him* as to his proper resting Place.

Behold when the soule doth with sufficient simplicity conuert herself to this interior Inclynation, shee can perseuer very well in this denudation, and vacancy of herself, and continue in receiuing that *deuyne Light*. Wherefore standing in a nakednes from all Creatures, and Vacancy of her proper working, and being wholly resigned in *God* shee shall simply sink down into herself, and will presently perceiue this inclination which shee must suffer in Her without doing any thing to make the same clearer, or more intimate, or Nobler. For thereby shee would make it to Become wholly

grosse, and Naturall, and obscure that *deu-
nyne light* in Her. Shee may well, yea must
by a symple inward Conuersion to the same
perseuer in enioying the inflowing Beames
of the *deuynne light* in Her (as hath beene
said) But that this Inclynation may be *de-
uynne*, and serue her for a Recordation of
God the least work may not be admitted as
caused, or brought forth by the soule; But
must be in a perfect vacancy, and Quietnes
of the Exterior, and Interior Man passiuely
receiued. So that the soule herself may not
conuert herself vnto it but with shutt eyes.
For heere shee is but in herself, and not
about herself; neuertheles shee resteth not
in herself, But is inclyning out of Nature
into the *Spiritt*, out of tyme, into Eternity;
and doth obserue neither Tyme, Place, nor
her owne Image, but sleightly, and vacan-
tly. For shee is wholly free, and separated
from them; although by reason of her
weaknes not wholly auerted from them, nor
elevation about them. And by how much
the soule doth keepe herself quiet, and va-
cant externally, and internally; so much the
more noble, and *deuynne* doth this Inclyna-
tion shew itself, and the *deuynne light* more
cleerely illuminate Her. And so the soule
by meanes of this inclynation may continue
receiuing, and vsing these Beames wherof
wee haue spoken in the precedent Chapter.

By meanes of this *Inclynation* the soule

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may also after Another manner perseuer in the foresaid Nakednes, and Vacancy, and vse of the *deuyne light*, with more satisfaction, and greater progres. Foras shee can take this Inclynation descending downwards into her-selfe where her proper place is; and there hold herselfe by it, as a Remembrance of *God*. So can shee likewise vse the same thereby to eleuate herself vpwards to the *deuyne Light* to receiue the same in her with greater fullnes, and Clarity. For by this *Inclynation* shee is bowed downward in herself, and there very sparingly perceiueth this *Light*. But this eleuation must also be done with great symplicity only by meanes of the foresaid introuerted Louing Power, which as it was mouing her Interiorly to that noble hidden *Light*, so now is it eleuating her to the same, not to continue in this eleuation, which as yet shee is not able to do. And shee hath also sufficiently found by experience that shee cannot continue introuerted, and raised to the *light* which is so intimate present vnto her; but only to cast herself swiftly into it for a moment. Shee doth as one that will behold the sunn in its owne sphere who swiftly casting his eyes vppon the cleare shyning sunn withdraweth them presently agayn, & shutts them too, not being able to looke vppon it, but for a Moment: in which notwithstanding Moment of tyme Hee sees, &

knowes the sunn which Hee is not able to behold fixedly. In like maner the soule which is no wayes able to behold stedfastly the *deuyne light*, Nor to conuert herself with Continuance vnto it; can only by a swift, and short Conuersion (as hath beene said) cast herself in to it; by which shee is separated from herself, & all Creatures, and receiueth the *deuyne light* with more Clarity, & perfection in Her, and is thereby carryed further into God, yⁿ shee was by the former inclynation. Which swift Conuersion the soule so often reneweth in herself, as shee perceiueth herself to be swarued, and sunk down to the senses; and that the *deuyne light* in her decayeth; and euery Tyme shee dilates her-self to the vttermost extent of her power in the said *Light*.

And this maner is farr different from the precedent according to the diuers dispositions of the soule, who must heerin carry herself wholly otherwise; not so much passiuely, as actiuely, neuertheles continually in requisit symplicity. And to this maner the deuout soule shall stirr vp herself when as shee fyndeth herself to haue gotten some Maystry of the foresaid inclination. And by how much the more simply the soule performeth this swift Conuersion so much the clearer doth this *deuyne light* shine in her. Yea sometymes also when shee actuateth this swift Conuersion liuely enough, shee

penetrates herself, and discouers the *deuyne presence* in Her. And therefore this internall Exercise may not only be called a recordation, or mynding of *God*, but also an adhering to *God*. For Albeit that the *Spirit* is not stedfastly conuerted into that *deuyne light*, nor cōsequently into *God*: yet neuertheles to the vttermost of its Powr it doth extend itself to that *deuyne light*, and by the same doth cleaue, and adhere to *God*. And through this secret, and internall Meanes the soule perseuers in that swift, and short conuersion to that *Light* wherof wee haue spoken in the former Chapter. Besides these two ways, there is None by which the soule can nakedly Continue in the vsing of the *internall light*.

Wherefor shee must endeauour to haue them in Her that thereby shee may without obstacle stedfastly receiue this *deuyne light*, Whensoever shee is touched to the denudation of Creatures, and internall vacancy of her Powrs; And hath therein by the foresaid Exercises gotten some hold, yⁿ must shee leaue her internall working principally that of beholding; and suffer herselfe instantly to slipp symply into that hidden increated *good* which is most intimate present vnto Her, firmly beleiuing that shee shall be receiued by the same when as shee resigns herselfe entirely vnto it. And at the same instant shee shall perceiue the foresaid Inclination.

nation which albeit at the first seemeth to be grosse, and wholly naturall; shee must notwithstanding stay by the same, and it will by little, and little become more subtile, noble, and *deuyne*. To wit, by how much the soule more nakedly, and purely resigneth herself to God; so that very little of her own work will be therein. And hauing that *Inclynation* so in some sort in her power shee shall also endeavour thereby to eleuate herself to that *deuyne light* after the foresaid maner. And if shee apply herself constantly to this (as now is said) shee will fynd by Experience all that is said, more cleerely yⁿ than can by words be expressed vnto her. For it is not well possible to declare fully by words the interior disposition of the soule in respect of this *Interior Light*. Only wee haue to our possibility exhibited to the deuout soule that being now arriued to the interior Nakednes, and Emptynes shee should not presently eleuate herself to the Contemplation of the *deuyne presence*, as commonly it happeneth; for thereby shee would much hinder herself, and scars euer attayn therevnto. For this Internall preparation must necessarily preceed before shee be fitt to be eleuated aboue herself to the Contemplation of God, as hath beene said.

And for want of right distinguishing betwixt this *deuyne light*, and *deuyne presence* many remayn all their life long standing at

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the doore without euer entring into God. For assoon as they perceiue by the former *interior disposition* the Manifestation of the *deuyn Light* in Them, they presently conuert themselves to itt, and behold it as God, by which so doing they make of a supernaturall *Light*, a Naturall; and so neuer obtayn God deuynely in them. Yea they neuer haue that *deuyn light* in its purity, and noblenes, Becaus they conuert themselves vnto it to contemplate the same whereby they take all excellency away from it. And hence it is, that they also remayn in themselves without progres. Whereas on the contrary, if they did receiue the arriseing *light* passiuely in them, and suffered themselves to be prepared by it: they would after a most excellent, and certayn maner be eleuated to the Contemplation of God.

And the reason why they do not suffer themselves in such wise to be prepared by that *interior Light*, Is principally becaus it seemeth to them too symple after such manner passiuely to receiue that *Light*, and to vse the foresaid meanes. They perswade themselves they ought to do more, and to make vse of the *Light* in a more full, and perfect maner; whereby they do as one who would go runn to meete the vprising sunn, and in the meane while should fall into a dark Pitt where Hee would not be able to behold, and enioy the sunn euen

when it is Risen. For endeavouring to encrease, and further in themselves the arising *Light*. They cast an impediment by their grosse working. They ought therefor remayning in their internall peace, and quiet disposition to expect vntill such tyme that the *light* do the manifest it selfe clearly vnto Them.

And although this seeme to an vnexperienced Man very symple, and facill to keep himself thus interiorly attentive, as hath beene said to that *internall light*; neuertheless it is very laborfome, and hard to be done: to reflect so symply vppon it, and so to continue, as is said. Yea to an vnmortified, and vnresigned Person it is impossible to hold Himself so symply to this Interior Inclination; becaus this requyreth a constant and a perfect denudation of all Creatures, and a Resignation of Himself to *God*. In which internall disposition if any one can continue by what meanes soeuer it be; Hee is at the next doore to the highest perfection. And the soule doth continually by this internall symple obseruation, and vsing of this *deuyn light* all that shee did in that Actiue Exercise of the aforesaid Poynts. For they must be continually in the soule essentially before shee be capable of this *light*. And consequently always remayn there, before the same can Continue in Her. In so much that the soule which after one of the fore-

said wayes retayneth in her the *denyne light* is also annihilated in herself, (albeit by reason of her Imperfection shee be not yet aboute herselfe) And shee cannot before obtrayn that *light* essentially in Her. And therefore like as *Gods* presence cannot be obtained by Peices; but either whole, or not at all. In like manner the soule keeping herself rightly by this symple Louing inclynation of her Hart receiueth that *denyne light* also whole, entyer, and pure, as shee doth afterwards when, as thereby shee is eleuated aboute herself, and Contemplateth *God*, although not after so cleare, and perfect a maner, becaus as yet shee doth not giue it sufficient way. For it cannot be mingled with her senses; but must be vnmixt, and pure in her, or not at all. And therefore when wee said that it doth not come all at once, but by little, and little, is to be vnderstood, as is now said; that it doth not from the beginning per-lustrate, and enlighten the whole soule; becaus shee doth not sufficiently open herself. Neuertheles the *light* in itself is always pure, and vnmingled. Like as the sunn shyning through the Clefts of a shutt window into the Chamber, that *light* of the sunn is pure, and vnmingled; albeit but according to one Beame; which is to be well noted, Accompanying the preparation to this *light* there is an interior clearnes; but that is no wise

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that *deuyne light*, whereof wee speake, but only a cleerenes in the powres of the soule. For this *deuyne light* requyreth that the soule be wholly vacant, Empty, and wholly annihilated according to her former Being, & become a pure *Spiritt*, before it can arise in her. And albeit the soule hath it sometymes in more, and lesse cleerenes; and also contemplateth *God* on tyme clearer yⁿ Another. Neuertheles the *light*, or *Gods presence* is not therefore at any tyme mingled with the senses; but that happens meerely by reason the soule hath not always her *interior light*, and Capacity a like prepared to receiue *light*, and to vse it. And that the soule may better vnderstand this, lett her obserue that (as hath beene said) to each one of the former Poynts doth answere a certayn cleerenes in the soule, when as shee exerciseth herself in the same, as shee ought; which Clearnes in its poynts is greater, or lesser according to the greater, or lesser Perfection wherewith shee exercises herselfe in Them.

But this *Deuyne Light* whereof wee now treat (goes before the *deuyne presence*, and dependeth thereof, as the shadow of the Body) can no more be obtayned by Peice meale yⁿ *God* himself; and therefor is not in the soule till such tyme, as shee hath the former Poynts essentially in her. The soule hath also that in her in lesser, or greater clee-

renes, and Perfection; but yet it must be al-
ways vnmingled, and pure; as is said of the
deuyne presence; and this the soule obser-
ueth cleerly who hath obtayned the same
in her. For shee experienceth that by the
least Image shee yeldeth vnto, or turns vn-
to; shee wholly looseth that Noble, and in-
ternall Light. Albeit notwithstanding shee
retayneth in her a clearenes in the powrs by
reason of the Abnegation of Creatures, and
Resignation in God, wherein shee remay-
neth yet in some certayn degree. But they
cannot discern this who haue not experien-
ced this Noble *Light*; and therefor they
esteeme themselues to be yet present to God,
when as they perceiue but only this foresaid
Clarity in Them; and in very deed are not
free from Images which mediate them
from God.

And although wee haue giuen the name
of a *light* to this *deuyne Mercy* in the soule;
wee must not therefor think, that it is in
the vnderstanding as other *lights*. For it
doth penetrate, and flow through the *Spi-
ritt* into the whole soule, and all her
powrs; and replenisheth the same; as also
produceth in the *will* a perfect ioy, and a
heauenly satiety; whereby the Concupis-
cible powr of the soule doth continually en-
ioy a sublyme, and hidden *Good* which yeil-
deth such a heauenly Gust, and ioy that
therewith it holdeth itself wholly Content,

and satisfied without desiring, or seeking as yⁿ any other Thing. For being that as well the will as the vnderstanding doth deny; and leaue it selfe wholly for *God-sake*; so it also receiues its reward, and is recompenced as well as the vnderstanding, and obtayneth the repose, and Peace in *God* which for his sake it hath forsaken in creatures. And it is not only that infused *light*, and deuyned Gust by which the soule is so satisfied but also the certaynty shee hath of the neerenes of the *deuyned essence* which shee knoweth to be without *Medium*, or meane present vnto Her, following this *light* as the day, the morning. And who in place of Himself doth giue her this heavenly *light* till such tyme, as shee be apt to be eleuated to the Contemplatiō of Himself. In so much that the deuout soule when as shee hath obtayned in herself that noble *light* shee may freely content herself therewith without hastening too much in going forwards to the Contemplation of *God*. For in *truth* when shee hath that *light* in Her, shee is without *Medium*, or meane by *God*. Yea shee beholdeth *God* according to the Doctrin of S. Gregory Nicene who speaking of those words of our Sauuiour, *Blissed be the pure of Hart; for they shall see God*. Vnderstandeth thereby that the purified soule seeth *God* in her internall purity, and cleanness. For (sayth Hee) *The Alienation from*

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all synn : the good ordering of Affections, and Passions ; is a diuinity in the soule, and a most noble Image, and similitude of God.

Now what more estranging, and alienating from all synn, and imperfection can there be in the soule yⁿ when by the fore-said Poynts shee is wholly emptyed from all Creatures, and from her own self. And if so be the soule in her own cleerenes, and Purity beholdeth God; How much more when as therevnto followeth a *denyne Light* whereof wee now haue spoken. And finally to giue a sign whereby the soule may know whither shee haue this *denyne Light* in her, or no. Shee shall obserue whither shee hauing this *light*, be in verity free, and loose from all Creatures, and Herself: so that shee perceiueth her *Spiritt* to be separated from the senses, (although not yet aboue them) and her own Image to present itself vnto Her without any adhesion therevnto. For this disposition is proper to the Exercise by which the soule receiueth, and retayneth that *denyne light*. And agayn shee shall obserue whither shee hauing this *light* thereby expelleth, and excludeth all Vexation, Troubles, and disquietnes from Her. Whither shee hath it not aboue, nor without her, but inwardly in herself being wholly penetrated therewith. And whither it doth more arise from within Her. yⁿ from without infused. All which is proper to

this *deuyn*e Light. Which shee also looseth (as hath beene said) all at once, and that by the least immortification, inordinate Affection, or vnaduised Image. By which signs shee may well gather that it is wholly *deuyn*e; as it also in very Truth must make her inward Man wholly *deuyn*e; separating her daily more, and more not only from all defects but also from all Creatures, and her own self, and all Images: drawing her interiorly neerer, and neerer to God.

The deuout soule Therefor, must reflect heerevpon diligently, and receiue this Doctryne as a secret, and hidden Art. And when as shee perceiueth the foresaid Inclination in Her which will be very easy vnto her after the preparation heeretofore sett down. Shee ought with all possible simplicity internally to apply herself therevnto leauing all other Exercises, and instructions, till shee in herself be Maister heereof, and fynd afterwards herself inuited to ascend higher which shee will sufficiently perceiue in Herself; when as shee shall faythfully haue prosecuted this Internall Inclination. And thus shee shall very certayntyly, and easily attayn to the Contemplation of the hidden *Diety*. Yea shee will as it were be ledd by the hand vnto it, which otherwise shee can hardly obtayn. And therefore wee haue in explicating this *deuyn*e light for her better Instruction, made so long a stay.

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THE XX. CHAPTER.

*How the soule by the denyne light must conuert herself to the denyne Presence ;
With some signs to know whither her
Conuersion be right.*

NOW when as the soule by diligent obseruation of the foresaid *denyne light* (founded in this maner in the denudation of all Creatures, and Vacancy of her powers) is become potent ouer herself, and the *denyne light*, yⁿ will she fynd herself internally inuoyted to a more streight neerenes, and Vnion with *God*, and will perceiue in herself an inward desyre to be wholly absorpt and Lost in *God*. For although shee be now wholly separated from all Creatures neuertheles shee fyndeth herself not so entyrelly left, and rendred vp to *God*. And therefore easily returneth to herself; And that *denyne light* doth not satisfy her to the full, as it was wont to do. But it seemeth to Her that shee must fynd out some Thing aboue it. Which happeneth becaus shee is now come to a neerer Interior Likenes of *God* yⁿ before shee was. And yⁿ is it tyme for her to enter with that obtayned *light* into the *kingdome of God within Her*. Whereas hitherto shee stood only at the doore, but had not entred in, or begunn to conuert herself

to the Contemplation of the presence of God.

But how shee shall performe this, is more obscure for her to learn yⁿ the former. For that it must be done through an inward operation wholly spirituall, such as the soule neuer hath produced any more pure, & intimate, nor can on her part produce; which by reason of its great purenes, and intimatenes can hardly by word be explicated. The only Benefit is that the *Spirit* through the *Interior light* is thus prepared, and in some sort hath by experience learned how it must ioyne itself to God; and is now more established in the *naked fayth*, and pure Loue. Other wise it were impossible to instruct her after what manner shee must conuert herself to the hidden presence of God in her. And yet neuertheles if shee do not withall possibility go, and stand to performe this secret Conuersion with requyred simplicity shee shall neuer obtayn the noble presence of God without *Medium*, or meane.

For this illuminated soule is like vnto a Man who hath kept his Bed all his life tyme, or hath beene bound, so that hee neuer could mak vse of his feete to go: albeit such an one wee sett vpon the Ground hauing his feete at Liberty, and Hee strong enough to go; neuertheles Hee must be sayd to be ledd for want only of vse, and would not be able to go alone. In the same maner

albeit the *Spirit* now be freed from all internall, and externall impediments, and is now at Liberty in itself, fitt now to be eleuated in *God*. Yet neuertheles by reason of its vnaccustomednes, it must be holpen, and ledd to *God*; at least-wise shewed the way, the more becaus the maner after which it must Conuert itself to *God* in itself is so symple that it is wholly indiuisible; Neither can there be any thing added therevnto or diminished, but it makes it vnfitt to fynd *God*. And although wee can giue no cleare Instructions, or certayne Rules by which wee may know after what maner this interior Conuersion to *God* must be done, hauing now surpassed all Obseruations, and Instructions which by reason of their Multiplicity would be a hinderance vnto *Him*. Neuertheles wee will giue some admonitions, and also signes which may serue *Him* the Better to fynd the same, and also to iudge afterwards whither hee haue it as Hee ought, and haue rightly found it out.

The illuminated soule Therefor must first know, that by no meanes shee must relinquish her internall disposition which shee hath found in herself to be necessary for the receiuing, and retayning in her the *deuine light*; but must with all possible diligence conserue it entyre, if shee actually haue it; or if shee fynd herself suarued from it, shee must first of all recouer, and renew the sa

me before shee go about to Conuert Herself to God. Becaus it is as needfull for the hidden presence of God, as the precedent light. Yea it is a necessary preparation to this.

Therefore keeping herself vnbecombred, and recollected by the same, shee will fynd herself admonished that shee must conuert Her either in the superior, or inferior part of herself to God eleuating herself aboue all her senses, and Powres, and her whole Being; or all ouerwhelming the same, and depressing it vnto the very lowest of herself, and shee must by no meanes conuert herself to God in the midst of herself, shee so doing, shee will not keepe God the least tyme present, yea which is more, shee will not once fynd him so present, not that God is lesse present there yⁿ aboue, or below in her (for Hee is present alike in the whole soule) But becaus shee cannot be there eleuated aboue herself, which (as is said) is necessary for the fynding of Him. And that by reason shee cannot quite rid herself from the senses in the midst whereof shee is.

Therefor lett her first of all reflect well vpon this, And for this caus loose no tyme but presently either eleuate herselfe in God, or sink herself wholly in Him. For to both these a pure, and sequestred soule is equally prepared; And to an exercised Person it is as easy as to lift vp his hand aloft, or to lett it fall down, or with his eyes to loo-

ke vpwards, or downewards, and therefor the soule must accustome herself to haue the way pathed, and open in Her aswell vpwards, as downewards to God. For the first is necessary for her in her externall workes in which shee cannot take God otherwise yⁿ vpwards: (as heerafter shall be taught) And the other is more applyable to the tyme of Prayer which shee maketh in tyme of Abstraction; Becaus that shee being so sunk into herself is better preserued against all distractions, and excursions of the senses, and remayns in more quietnes, and solitarynes, and consequently apter to obserue, and beare that inaction of God in Her. And therefor shee shall there in the depth of herself learn to sink vnder, and relinquish all Images, and gross operations of her powrs, and the more throughly, and deeply shee doth it, the more secure shee will be from the adhesion of the senses, and the higher eleuated in *Spirit*, and consequently discover, and fynd God clearer within Her. And after the former exercise shee will perceiue, and fynd in herself a secret possibility how to performe this eleuation, and depression, or down-sinking, which to vnexercised Persons is altogether vnkown. For that which in these People is dispersed, and vnfolded, in the other is simply gathered, & recollected; and is a meanes for the pure, & introuerted soule to conuert her entyrelly vpwards,

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upwards, or downwards to God, as before
outwards to Creatures.

But this elevation, and down-sinking
shee must do so simply; that albeit shee hee-
re actually conuerteth herself to Another
Object in respect of that which shee did be-
fore when shee only passively receiued the
deuyne Light, and conuerted herself after
the foresaid simple maner to the synding
out of the same; shee must neuertheles con-
cerning this, keepe herself so introuerted as
though shee did no such Thing. In so much
that neither of the Conuersion itself; nor of
the *deuyne presence* to which shee Conuer-
teth herself shee ought to frame, or haue
any Image, or Likenes more yⁿ before shee
did, or had. Yea not so much as to make
any precedent Intention, or purpose of con-
uerting herself to God; for thereby shee
would hinder the simplicity, and singlenes
of her mynd. Yea being shee is now annihi-
lated in Herself, neither may, nor can shee
conuert herself, and the more shee doth it,
shee is thereby more vnfit for this present
Conuersion; becaus it must be done aboue
herself, & shee cannot be aboue herself, but
it must be effected by Another Powr to
witt the *Spirit* which only can performe
this Internall Conuersion; but withall pos-
sible simplicity; standing in the *Light* whe-
reof wee haue spoken shee must with a To-
tality of herself in perfect Peace, and Rest as

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though shee had *God*, or at least could not misse *Him*: vnlock, or open her interior either downwards, or vpwads; and shee will perceiue that a symple Powr will proceed from Her which will stretch her forth; and conuert her to a hidden *Good* which is yet more intimate vnto Her yⁿ the *light* wherein shee hitherto stood. And shee must be very wary shee do nothing besides the first Conuersion. For that would be playnly agaynst the symplicity heere requyred; and thereby shee would fall into the Operation of her Powres, and senses. For the *Spirit* hath no other operation yⁿ a symple Conuersion, and auersion which it performeth in a moment. True it is, it doth this Conuersion with more agility, and swiftnes: also the very selfe-same tyme it keepeth itself with more, and more Attention, and Vi-uacity before *God*, and diueth deeper into *Him*; Yet neuertheles it is the selfesame vndistinguished Internall operation; and this the soule must diligently reflect vppon. And in case shee perceiue that shee doth more yⁿ this symple Conuersion, and that shee canot withhold herself (as often happens in the beginning) shee must endeaouour to slipp away, and forgett this working, as all other euill Motions till as such tyme, that of themselves they stay behind. Which will now be easy for her to do enioying always that symple *Light* by which her Powres are

sweetly held in nakednes, Vacancy, and sympathy without molesting her by their working. And vpon the same the soule falleth, and resteth agayn whensoever shee doth not obtrayn in herself rightly that *denyne object*.

And thus simply conuerting herself vppwards, or downwards to *God* shee will be as it were compassed, and receiued into a great darkenes, and hidden profundity in which shee will loose her Image, and similitude more profoundly yⁿ in the former *Light*; from which shee must now inwards draw her *light* of Contemplation, and in the inermost of this obscurity, and profundity shee will perceiue a hidden increated *Good* which is more intymme, and present vnto Her yⁿ the precedent *Light*. And shee must open, dilate, and stretch forth herself to the vttermost of her Powr in the presence thereof to be thereby instructed, changed, and wholly transformed, *According to His good pleasure*. So that all the operations of the *Spiritt* be with an interior Vigilancy, and liuelynes to keepe it selfe before the *denyne Aspect*, which will manifest it self vnto it in a supernaturall clearenes.

It is Neuertheles to be obserued that when as the *Spiritt* eleuateth it self to *God* aboue all Operation of the Powres, and senses, That it consisteth there more by way of *Actiue Contemplation, Before God, so*

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the passiue vnderstanding doth wholly conuert itself to that hidden Good. But when as the *Spirit* diueing downwards sinketh itself in God; that is done more in passiue manner. Becaus it is cheifely the work of the *will* which rendreth, and resigneth itself wholly in God. And the soule is there more enioying, and possessing y^e Beholding, and Contemplating; hauing for her contrary Party the sensuall Concupiscence: Like as in the eleuation of the *Spirit* the Imaginary similitudes which heere wee must with such simplicity sinke vnder, as ascend, and surmount the former. But by reason that as well the one as the other manner is very occult, or hidden, and that many therin deceiues themselves thinking they performe this Conuersion well, whereas neuertheles it appeareth that they do not enioy the true fruiets thereof. Wee will for more Certainty giue some signs to the soule which shee shall obserue in herself, and thence know whither shee doth this Conuersion as shee ought.

And these be the signs from whence the illuminated soule must take her Marke whither being after her manner conuerted to God shee finds herself not only free from her own Image, but also in an hidden internall Being wholly absorpt, and lost. For in this, differeth the enioying of the *deuyne* presence in the soule, from the vse of the *deuyne* light

whereof wee haue now spoken; That the soule may attayn to this *deuine presence* shee must not only be debarr'd frō all Creatures, & herself, and wholly vacant, but must be also eleuated aboue herselfe. Whereas for the receiuing of the *deuine Light* it is sufficient shee be debarr'd from all Images, as hath beene said, and vacant from all proper working. And so shee is but in an actuall separation, and not obliuion, and much lesse loosing of herself. Neither is shee aboue tyme, and Place, and her own Image which (as hath beene said) the soule yet continually remembreth, albeit shee resteth not in herself becaus shee hath cutt herself of from all adhering; and therefor euen with the least Commotion, or obseruation shee fyndeth herself agayn; yea shee is not otherwise lost yⁿ that shee doth not reflect vppon herself. The reason heereof is that the *Light* in the soule ariseth when as shee is in such manner prepared as wee haue said. But this *deuine essence* is farr aboue the essence of the soule eleuated, and doth not in such maner arise of itself, nor powreth itself into Her. But to haue that present the soule must conuert herself vnto it aboue herself: hence shee is not only in an Obliuion of herself; but is much more estranged from herself, and also wholly conuerted to Another obiekt aboue Her; yea not only conuerted, but wholly absorpt in the same; and therefor shee syn-

deth herself in Truth as lost out of herself, not knowing how, or where shee is. For the *Spirit* is aboue tyme, and Place eleuated in a permanent *eternity* which hath not the least Communication with any Thing heere below. Heerevppon the soule must reflect whither shee fynd herself thus interiorly lost, wholly aboue, and out of herself; so that shee be actually annihilated in herself, and transformed into Another *Being*, or that shee be only in an obliuion of herself, and betweene these two shee will easily distinguish after that shee hath experienced them Both. For this sign is easy to be marked. Yea when shee is somewhat practised, shee will soone discern in her exterior man whither shee be so interiorly Lost in God, or no. For this Loosing doth caus a perfect cessation of all working, and Quietnes of the Exterior Powres, and members. And as soone as this *loosing* is not in its full Perfection, it will shew it presently in the exterior Man. For if the soule do not rest out of herself in God, yn shee resteth in Nature which must appeare in some part, or other of the Body.

Another signe is whither hauing beene after her maner for a while interiorly conuerted to God, shee fynd in this Conuersion any difficulty, or Payn in any of her powres, or Members by reason of the *interior Attention*, or force shee doth by Conuerting her-

self thus to God. For albeit the *Spirit* (as hath beene said) to the vitermost of her possibility is extended, and stretched to God, as a string vppon a Bow; heere neuertheles is not the least wearynes, or Tediuousnes; But Contrary a Man is thereby exteriorly, and interiorly renewed, refreshed, and strengthned. Yea if Hee were before tyred Hee would heereby be refreshed, and renouated better yⁿ by any other Meanes. Becaus this interior Conuersion doth wholly appease all Commotions, and perturbatiōs in the inferior Part: in so much as all his members euen the least are, as if they were a sleepe: which Corporall relaxation, and annihilation Hee will the more perceiue by how much neerer Hee approacheth to this true Conuersion to God. And in the superior part the soule being conuerted receiueth a new force, and Spirituall ioy which doth also flow into the inferior Part of the soule yea into the whole Body which heereby is inwardly strengthned, and refreshed. So that the true Conuersion to God doth no ways caus the least Tediuousnes, or wearisomenes neither in the interior, or exterior Man. And therefor when any wearisomenes ariseth through the internall Exercise it is an euident sign that the Corporall Parthath Cooperated; for that Alone can be wearyed, and not the *Spirit*.

By these signs the introuerted soule may

M iij

in some sort gather whether in her Conuerſion ſhee did Nothing too groſſely, or too much wherein moſt commonly ſhee ſuffers more danger, yⁿ in doing too little. Becauſe Man is more prone to work, and hardly though Hee would can keepe himſelf ſufficiently vacant from working. Or alſo whether the ſoule were too much declyned after this Vacancy: ſhee will eaſily diſcerne by her internall diſpoſition during this her Conuerſiō which will be without any *light*, or knowledg of God, or ſatisfaction: as alſo by the diſpoſition ſhee retayneth in herſelf after the foreſaid Conuerſion to God. For yⁿ ſhee will fynd herſelf to be eleuated no more aboue her Nature, and her ſenſes yⁿ ſhee was before. But more inclyned to extrouerſion, yⁿ introuerſion. And if before ſhee felt any Trouble, Vexation, or Tediouſnes, or ſorrow in herſelf, ſhee will fynd Herſelf not wholly freed of them: where as notwithstanding by this true Conuerſion they ought to be abſolutly vaniſhed away.

And to ſpeake the *Truth* the beſt, and moſt certayn ſign out of which the ſoule may infallibly gather whether ſhee do the *internall Conuerſion* vprightly, and doth not inclyne to too much operation, or vacancy, is, to obſerue diligently how ſhee fyndeth herſelf at the end of her Prayer. For the true Conuerſion to God cannot but produce euident ſigns, and fruites in the ſoule. For

by that shee is separated from all Creatures, and herself, and eleuated in God by which is engendred in her a free, vacant, and cleere mynd; free from all Temptations, Vexations, and greife, or sorrow. And shee cometh to haue an auersion from all sensuality, Immortification, defects, and Multiplicity. And is altogether inclyned to God, to solitarynes, and Mortification of herself, and Exercise of all Virtue. Which virtuous disposition shee essentially hath in her, not in Manifold working, but in an *internall Peace* which shee obtayneth by a pure Resignation of herself in God which for some tyme remaineth with Her after shee hath left her solitude, and is now in Multiplicity, and busynes. Vppon this therefor the soule must principally reflect: and hence most certaynly know her internall disposition to God: which otherwise is very obscure, and Vncertayn, and hardly to be discerned, and Iudged.

And now when as the soule hath obtayned the right *Medium*, or meane, and iust Measure, and doth only so much, or no more yⁿ this *internall Conuerſion* to God requyret: shee must know that by no meannes shee must change, and alter heerin. For the next meanes to haue God present is to be vnuariable as God is vnuariable. And therefor all her care, and diligence must be to obtayn this true Conuerſion more speedily in

its full Perfection, and to remayn longer in the same till such tyme as shee hath itt in her Powr, as other Operations of her senses, and powrs. And although shee fynd little satisfaction at the first, and did not in such maner perceiue (as is said) the excellency of the *deuyne presence*, but that it seemed to Her that shee was interiorly without object, and did behold, and Contemplate nothing of God. Neuertheles shee must not think shee ought therefor to do otherwise y^e hath beene said. But must know that itt happeneth so to every one at the Beginning, and that itt cannot be other wise.

It is with such a Beginning soule; iust like vnto one who cometh out of a greate Light into a chamber where the windowes are shutt, and where notwithstanding some *light* is receiued through the clefts, and rifts by which such as are therin do see one another, as also what they do. But Hee, who cometh out of the cleare *light* at his first entrance into the roome will imagin the chamber to be wholly dark, and that one cannot see Another therin; but if Hee stay a while there till such tyme, as his sight be proportioned to that small *light*, Hee will by little, and little beginne to see the Persons, and the other Things which are in the roome. In like maner the soule which first cometh into the presence of God, oftentimes in the beginning seeth, or feeleth nothing

that is *deuyn*, and thinkes herself to be wholly idle; which happeneth becaus shee is accustomed to that *Interior light* which from the beginning is very pleasing, and re-creatiue to the soule. And Becaus the *Deuyn* *Presence* is vnknown vnto Her; which also for its excellency, and great subtilty is farr eleuated aboue the *interior light*, and shynes in the darkenes of obliuion of all created Things most subtryly. And therefor at the first shee doth not perceiue God albeit shee be conuerted vnto *Him*. Yet if shee remayn there Constant, her *interior eyes* will loose more and more this grossenes, and become subtyle to conceiue, and Contemplate that increated *Light*; and so will begynn to see, and know that in very Truth shee hath God for her obiect, and that shee shall haue, and enioy in *Him* all good, and full satisfaction. Which at the first by reason of her grosse incapacity was vnknown to Her.

THE XXI. CHAPTER.

*What the soule heere experienceth of God,
and how carefully shee ought to
keepe the same.*

THE soule seeing God which hitherto hath faythfully followed vs may now ioyfully say *I haue found whom my soule lon-eth*. And haue her Name changed, and be

Cant. 4

M vj

called a soule enioying God. For shee in verity hath found her God whom shee out of Loue thus farr pursued; not in any Image, similitude, or likenes: but aboue all this according to her great desyre, and wish. Yea shee may not desyre any More yⁿ shee hath found, and experienced. For shee seeth playnly that what is aboue this doth not belong to this life, but to the future which shee expects where shee shall behold in Clarity that which heere shee cannot see but in darkenes, and obscurity in Comparison of the future clearenes which shee knoweth full well shee cannot heere obtaine, no, not desyr. Shee also perceiueth playnly that all which is beneath that which shee enioyeth, is lesse yⁿ that to which shee is created, & which shee ought to obtaine in this life; & therefor cannot content herself therewith, or synd rest therein. So that the soule being therevnto arriued may not desyre more, nor shee be satisfied with lesse hauing obtained that *Rest* which is her only end in this Life, and whitherto shee found herself moued, and is now become the *Kingdome of God*.

Shee knowes, tast, and enioyes a *Truth*, *Beauty*, goodnes, and delight more noble, and perfect yⁿ all putt together shee euer knew, tasted, or experienced before. And neuertheles shee is not able to expresse properly how, and what her Object is, or

How shee hath it present; but only that it is the origin of all created wisdom, Beauty, goodnes, and Perfection in which is yet infinitely more comprehended, y^e is created. And that shee hath this present not properly by a sight, or Conuersion, Touch, Taſt, or feeling; and yet notwithstanding shee hath *him* by all these, and much more. For according to all her Possibility, and Capacity shee is most intymately ioyned vnto *Him*, and vnited with *Him*. And albeit shee cannot cleerely see that *God* is her object; neuertheles shee hath after an vnspeakable maner an interior witnes thereof much more certayn y^e shee could haue by her senses, and Powrs, or y^e all bookes, or Teachers could giue her. And shee perceiueth in her that all the Prayers, and Hymnes of the holy Church properly appertayn to that hidden *essence* which shee hath interiorly present to which shee also fyndeth in *Herself* such a Reuerence, and Deuotion, as though shee were actually before the Throne of *God*. Which Reuerence, and Deuotion shee produceth not, But it cometh of itself out of that *essence*.

And heere the soule enioying *God* is perfectly according to all her desyres satisfied, and satiated. Nor is shee any more carefull what shee shall do to please *God*. For shee knoweth full well that on her part shee neither can do, nor giue more y^e shee hath

done, and giuen, and that *God* can requyre no more of her; for all she hath is, or can: shee hath entyrelly offered vp to *Him*; and now neither relies, nor resteth vppon any Thing, but on her own *nothing* which shee conceiuing euer in its integrity knowes that shee perfectly satisfyeth *God*; and therefor this is her sole Care, and Exercise, Neither can shee desyre any Thing of *God*, nor pray for any Thing which concerneth herself. But her only Prayer is that shee may neuer depart from her own *nothing* (which shee now hath obtayned) but increase more in the knowledg thereof, and that *Gods* will may be done in her, and in all Men now, & for euer. And if shee prayed for any thing else shee would be effigiated, and fall from her *nothing*, and this breedeth in Her a great quietnes, and peace.

In God
nothing
is negle-
cted said
Thau-
lernus,
and it
is the
same
that this
Author
saith

Shee seeth now how grossely, and stupidly before shee sought *God*, when as with Images, and Considerations, and other exterior Exercises shee conuerted Herself to *Him*; and cannot admyre sufficiently her former Blyndnes, and insensibility that whereas *God* is so nigh vnto her; shee neuertheles hath no more known *Him*, nor reflected on *Him*; yⁿ as though Hee had beene farr from Her. For shee seeth now clearely that shee is captiuated in *Him*, and compassed with *Him*, as Her body is with the Ayr; and that Hee must no more be

sought after y^a the Ayr, nor known by *Images*, and *similitudes* but only by an *internall enioying* of the same. Shee also seeth Now very well that it is her own fault, and not *Gods* that shee hath sought, and gone so farr to fynd *Him*. Whom shee fyndeth *Him* as ready to communicate Himself as the sunn, the Ayr, or water where they fynd Passage. Shee acknowledgeth that in vayn shee sought vppon Land that which is not to be found, but ouer the sea: which sea neuertheles is not without, but within Her. For shee denying, and abnegating all created Things, and herself comes to, and also ouer the sea. Finally shee perceiueth that to deny herself, and all Creatures for *God* is to seeke *God* rightly; and to loose these altogether, is truly to fynd *Him*.

And thus shee experienceth what a good exchange shee hath Made deliuering herself vpp, and All shee hath to *God*. For whatsoever shee hath denyed, and forsaken for *God* shee hath more truely obtayned, and enioyeth in *God*; y^a shee did before posses out of *Him*, and infinit more besides. For *God* Himself is also become hers. And shee enioyeth now more Liberty being wholly resigned in *God*; y^a shee did before remayning in herself. For the will of *God* which before did gouerne Her (and oftentimes against her desyre) is now become her will, so that what happeneth to Her, or can hap-

Perfec-
tion is
ly dis-
cribed.

pen is gratefull vnto her, and shee would not wish, or desyre it otherwise, and shee tasteth therein more sweetnes yⁿ euer shee did in any thing before which shee did according to her owne will, and desyre. Shee now also enioyeth the fruiſts of her pure Loue, and sees how it eleuates her directly to God; and perceiureth clearly that the lesse shee seekes herself in God the more shee obtayneth. Also shee discerneth How much it is without all reason that shee should seek, or intend any Thing in God but Himself; and how impossible it is doing otherwise to be eleuated to the *deuyn* Union. Lastly shee hath now certaynly present, that which before shee only in obscurity without experimentall knowledg beleiued of God, and doth actually experience that the more confidently, and resolutely shee casteth herself on God, and confydeth in Him, the more clearly, and certaynly shee fyndeth Him: And the more precedent Certaynty shee coueteth to haue, the lesse experimentall certaynty shee will fynd.

Thus is the soule (Louing God) now enjoying the fruiſts of her long during Pilgrimage hauing well employed her Labours. For shee now fyndeth in herself the *kingdome of God* which shee did not think, nor Imagin to be in Her. And shee also clearly perceiureth that this is wholly hidden, and

vnknown to other Men becaus it can only be found in *Abnegation*, and *Annihilation*. Which way becaus they do not go: shee seeth it is no maruayl they do not attayn vnto it, nor know it.

To this soule enioying God wee can do no more y^a only admonish Her, that shee remayn diligent, and endeauour to continue where shee is now come. For shee is come now into the schoole of eternall wisdom where God Himself will teach by his inspiration what shee is further to do to remayn vnited with Him. And therefor the only lesson wee can giue her, is that shee very strictly obserue her *interior disposition* which wee haue exprest vnto Her in the aboue mentioned fowre Poynts: and with all diligence keepe the interior sight which shee hath obtayned cleare, and pure, and conuerted continually to this *deuyne Light*, and the superexcellent *Diety* which shee now hath begunn to enioy, that the same may expell out of her all obscurity, and impediments which yet remayn in her. For shee cannot be freed from these more easily, and certaynly y^a by a continuall watchfullnes of the *deuyne Light*, and a constant contemplating of the *deuyne presence*. Hence all the tyme shee can get, shee must yet spend in abstraction, and solitarynes yeilding still more place, & free passage to this *deuyne Light*, & learning by the same interiorly

to eleuate herself to the contēplation of God, always diligently obseruing that through her fault shee yeild no place to any Thing which may any ways obscure this *Light* in Her. For like as shee could not obtayn the same but by a perfect *Abnegation*, and *annihilation* of herself, so shee must of Necessity liue, and dy in this *nothing* if shee meane to hold it: and for this caus shee must withall possible swiftnes marke, and obserue all her senses, Powres, and Motions of her hart least peradventure shee come to loose this happy *nothing* which can only make God present vnto Her: which obseruation of herself ought to be now much more easy vnto her being therevnto enabled by the excellency of the *deuyne Light*, and the *secret presence* of God, and doth now clearely obserue how shee doth willingly giue place in Herself to obscurity, and chaseth away that Heauenly *Light*, as often as shee in the least maner declyneth from that internall disposition by which shee is come thus farr.

So that this soule enioying God must now resolute with herself to walk henceforward in an exceeding great purity, and Perfection of all Virtue. Yea it is necessary that from henceforth shee not only take vpon her a Virtuous life, but also a Heauenly, yea a deuyne conuersation accounting great, finall defects: which Other Men do little regard; yea the least vndecentnes, or super-

Our
being
nothing
is Gods
being
in vs.

fluity in words, works, or omissions, Images of Creatures shee must auoyd no lesse, yⁿ great defects. It were needfull shee cast her eyes more vppon Angells, to imitate them in Heauenly purity yⁿ vppon Men; hauing in verity taken vppon her an Angelical, and Heauenly life being now entred into that *kingedome of God* which is within herself into which nothing that is defyled can enter, or stand there, or else shee cannot persist in that Noble Vnion with *God* which is begunn in Her. To which Purity shee cannot attayn better yⁿ by a Constant Conuersion to the *deuyne presence* which now shee hath found. This separates her wholly from all that is created, or temporall, and eleuates her aboue all that is humayne to an Angelicall purity so that shee only needs to obserue the same diligently, as hath beene said; and thereby shee will auoid all that is a hinderance, and obtayn what is needfull. Neuertheles shee must not omit the works of Obedience, and Charity; but there willingly suffer her owne losse, and leaue *God* for *God* like as wee by, and by shall declare: our meaning heere is only of vnnecessary, from which shee must free herself.

Lett her yⁿ say with the spowse *I held him neither will I lett Him go, till I bring him into my Mothers house.* For as yet shee is not established in the inwardest, and profoundest

Cant. 3.

of this *Deuyne Abysse*. Whereof Dauid said
Thou shalt hide them in the secret of thy face:
from the disturbance of Men. For as appea-
 reth, and as wee shall say in the ensuing
 Chapter shee can be yet moued, troubled,
 disquieted, and driuen back agayn from
 thence where shee is now come; yea shee
 must know that many haue beene where
 shee *now* is, to whom *God* hath beene so es-
 tranged afterwards, as though they neuer
 had known, or experienced any Thing of
Him. And that meereley becaus they did not
 firmly hold, and keepe diligently that wh-
 ich before they had obtayned of *Him*. For
 albeit the soule which standeth heere hath
 truly obtrayneth *God*; neuertheles shee is
 not confirmed in *Him*, to which much tyme,
 and diligence is requyred.

Shee is like vnto a Tree newly planted,
 and that hath taken yet no root which is ea-
 sily moued by the wynd, loosned, and so-
 metymes blown down. And therefore care,
 and diligence are requyred, as also tyme
 that it may become stronger, and radicated.
 For which end nothing is more necessary yⁿ
 that it remayn quiet, and without stirring
 in the Ground; whereby it drawes nourish-
 ment, and sapp from the earth, and begins
 to spread forth its rootes, and so takes fast
 hold in the ground. In the same maner the
 soule which is now separated from all Crea-
 tures, and Herself, and Conuerted to *God*

Psal.

30. 21.

at the beginning is soone moued, and dissipated in her powres, and senses: being as yet not fast radicated in *God*. And therefor is required in her a great Care, and Diligence, and aboue all that shee remayn in all possible *Rest*, and tranquility conuerted to *God*, and adhere fast to *Him* till such tyme, as her powrs by the *deuyne influence* aboue all change, and Alteration according to her possibility be fastned, and confirmed in *God*. Therefor let her be very carefull to keepe that which shee hath obtayned of *God*, and with no lesse sollicitous Care yⁿ one that is in the midst of a Water in danger of drowning holdeth fast a plank or board by helpe whereof Hee keepeth Himself aboue the water, and without it would infallibly be drowned. For like as Hee so soone as Hee letteth his hand go, sinketh down into the water; in like maner the soule sinketh into her Nature, and senses in that very instant in which shee leaueth the presence of *God*, and the *deuyne Light* which shee hath now obtayned.

THE XXII. CHAPTER.

How the soule through her old Defects is diuersely hindered ; that shee cannot peaceably Continue in the Contemplation of God.

WHEN as now the soule enioying God doth in this maner all her endeaour to retayn the hidden *presence of God* to which shee is happily arriued, and endeaouureth as is said to keepe her *interior sight* always conuerted to the same ; shee will fynd that shee is but able for a short tyme to continue quietly therin. For the precedent impediments will oftentimes against her will draw her of, and auert Her from that gratefull *Contemplation*, and enioying of God. For albeit the scale, or thicke skinn be now taken away from her eyes as hath beene said ; and that the blynd Man to whom wee formerly compared Her being freed from the scales of his eyes doth easily behold at all tymes, and places the *Light of the sunn* ; Neuertheles it goeth not so with the interior eye of the soule. For when the scale of the corporall eye is once taken quite away the Party is ridd of it, and is so wholly freed thereof as though Hee neuer had had any scale at all. But although the soule be once freed from the scale of her eyes ; Neuerthe-

les it returneth agayn as easily as the earth, or Mudd that lyeth in the Bottome of the water mingleth itself with the water at the least Motion thereof making it thick, and taking away the clearenes thereof. In like maner the senses which caus the scales vpon our interior eyes are but sunk downwards as hath beene said, and therefor do easily ascend vpwards agayn, and are farr more easily mingled with the *Spirit* vpon the least Commotion, yⁿ the Earth with the water.

Which commotions do happen often in the soule. For albeit shee hath wholly forsaken all Creatures without, and resigned herself perfectly vnto *God*, and that out of pure *Loue*, and standeth now in *naked fayth* as hath beene said, and consequently ought to be as a Bird free from all bands, cleauings too, and imprisonments, flying without any hinderance in the Ayre. Neuertheles by reason there yet remaineth in Her the Inclination to Creatures, and the roote of self-Loue is yet in Her; which are the bands, and tyes wherewith shee hath beene bound shee is easily taken agayn, and tyed aswell to Creatures without her, as also to herself. Likewise the senses that remain quiet, and vacant (are troublesome being accustomed euery where to cooperate and to haue their share, and Contentment of all) oftentimes seeke for some sensible-

nes, and feeling in *God*, or intrude themselves into the interior operations of the *Spirit*, and perturb the same with their grossenes, and so the interior eye of the soule is thereby obscured, and hindered in the Contemplation of *God*.

Neither is this against that which wee haue formerly taught, to wit, that the soule by the internall preparation becometh dead, and annihilated, for so shee is in verity, and before *God*. Becaus according to her free-will shee is for *God-sake* dead to all Creatures, and to Herself for all Eternity, and doth also her endeauour at all tymes to forsake all affections, impressions, and operations, & to mortify them, & annihilate them for *God* which when shee actually effecteth (as being truly dead, & annihilated) shee syn-
deth, & enioyeth *God* for that tyme. But neuertheless shee hath not yet perfectly, and in very Truth rendered vpp her *Spirit*, nor is wholly freed of her created Image. For Nature, & senses are not yet perfectly rooted out; & therefore shee oftentimes falls back agayn into them, & returns to her own being, not through her own will, but for want of long exercise not hauing yet sufficiently practised this death, and Annihilation. Hence this actuall death, and Annihilation in her is not constant; nor consequently this presence of *God* which cannot remayne in her without them. Hence it is
that the

that the soule enjoying God is often troubled vexed; and disquieted agaynst her will according to the diuersity of her affections, and inclynations, as also incident Images, and impressions, and Thoughts; and hereby is the *Spirit* necessarily hindred in contemplating, and enjoying God. For although these Images, and impressions, and commotions be not in the *Spirit*, nor can come thither, but only in the inferior part of the soule where they always haue entrance into, and so long as the same is not actually suspended, and drawn vpp into the superior part; the *Spirit* can hardly withhold itself from conuerting itself vnto them; by reason of the Vnion which it hath with the inferior part. And albeit that this Conuersion is commonly without adhering to; or as it were vnaduisedly, and without obseruation: yet neuertheles for that present, it hindereth this spirituall death, and Annihilation, and consequently the enjoying of Gods presence.

And albeit the *Spirit* were freed from all these hinderances, and not withdrawn by these incident impressions, and commotions of the soule; neuertheles it cannot at the beginning continue long eleuated in God by reason of its inbred instability through which it can hardly fix itself any long tyme vppon any thing: but oftentimes, & easily falleth from it agaynst its will through

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a naturall forgetfullnes to which It neuer hath more occasion yⁿ in this present exercise to God. For in this It is with all the Powrs of the soule, and all her possibility as vppon a poynt recollected, and inwardly attentive to God. From which Attention, and recollection when as but any one of the Powres, or senses doth withdraw itself, And that the *Spirit* doth in the least maner incline itself therevnto: in that very instant it looseth the *denyne Obiect* wholly, as hath beene said: which the more must happen becaus that this *denyne obiect* is in itself so eleuated above the apprehension of the senses, and Powres; and they haue there so little experience, and satisfaction that they draw very easily themselves from this internall Attention, whereby the *Spirit* is oftentimes hindered in this gratefull Contemplation of God.

And albeit that all these impediments are in this of like nature, that each of them depriue the soule wholly from the *denyne presence* Neuertheles the one estrangeth Her from it, more yⁿ the other. For some do take from her only the Recordation of God; but others do moreouer interpose an impediment betwixt God, and the soule which also remayneth although the remembrance of God be renewed in Her. And this impediment is also greater in one yⁿ Another. Like as when the soule through her natu-

rall Instability looseth God without yeilding place in Her to Commotions of the senses, albeit shee thereby receiue an Impression, Neuertheles shee only remayneth simply auerted from God. For although there be also in her a Conuersion to some Creature: it is notwithstanding without adhesion therunto, and therefore by a simple Recordation of God shee is rectified agayn, and Conuerted without hinderance to God. But when as by some commotion, or perturbation contrary to the absolute *Abnegation*, & *Perfect Resignation* before mentioned shee is auerted from God: there is besides the Auerſion, a Conuersion to some Creature, & that with adhesion which is sometyes more, sometyes lesse, & always causeth a Commotion in the Soule, & obscureth the Spirit, which also remayneth when as *It* by a symple Conuersion returneth agayn to God; so that thereby shee remayneth mediated from God till such tyme as the Commotion through the Vigour of Spirit be wholly appeased in the soule, and the obscurity expelled.

It is otherwayes; when as the soule contrary to the purenes of Loue seeketh herself in God desyring to rest in his guists, or in the *denyne presence* with propriety, and selfe-loue. For yⁿ shee is not conuerted to any created thing distinct from her, but there ariseth in her a *dark cloud*, a great obscu-

rity which doth more hinder, & estrange her from God yⁿ the precedent Conuersion to creatures. Becaus that the same doth wholly change the *deuine object* in the soule making that of vncreated, & supernaturall, created, & Naturall.

But the most hurtfull impediment is; when as *in the soule ariseth* some doubtfullnes against the *naked fayth* aboue described which easily happeneth in the vnexercised persons. For before the *Spiritt* hath gotten full powr ouer the senses shee can very hardly repressse them; but that they will co-uet some naturall certaynty in God, & w^{ll} not resign themselves so *nakedly* in that they know not, nor haue not had any experience how, and what it is; This Interior strife, and warr endamagerh the *Spiritt* more yⁿ all the other impediments; And Hee can hardly fynd any Remedy for it. For the other leaue *Him* yet his object; albeit they make a *Medium*, or meane there betwixt, & hinder that Hee cannot behold, & enioy it well, And therefor heerin the *Spiritt* helpeth itself with *fayth* wherein it is now by Experience Confirmed, & resting therevpon it giueth no place to the obiections of the senses; but the infidelity taketh this object quite away telling *Him* that it is deceit, by reason the senses cannot perceiue anything thereof. Hence the *Spiritt* looseth its stay, & hath Nothing to leane vnto. And

is enuironed with great obscurity not knowing whither to turn itself, or how it shall hinder that it be not overcome by the senses.

Lo Thus it is, that albeit the soule hath now found her beloued according to her desyre. So that now shee no more needeth humayne Instruction to approach neerer vnto *Him*, yet notwithstanding in this quiet possessing, and enioying of God shee is diuersely both exteriorly, & interiorly hindered; wherein it very much importeth her to be instructed how shee shall behaue herself.

For this maner of preceeding which shee must vse to overcome all her impediments, is so much different from the precedent as the state wherein shee now actually consisteth, is different from that wherein shee before was. Yea when as the *Spirit* hath found out this secret Conuersion heere declared shee hath need of no other knowledgeⁿ how shee shall behaue herself agaynst all impediments impugning on all sides, & endeavouring to deprive her of God; least shee sustayne dammage by them. The Ignorance whereof is the occasion why many remayns long tyme without progres, & sometymes also loose what they had found before of God. Therefore wee will endeavour according to our Ability to helpe the soule Louing God; & to giue her a cleare Instruction

whereby shee may know what shee ought to do against these impediments that at length shee may enioy her beloued in perfect peace.

THE XXIII. CHAPTER.

How the soule hath one symple Remedy agaynst all the foresaid impediments, and what that is.

BVT the soule enioying God which before wee had reioyced in the fynding of her beloued, wee haue now made sad in setting before her all impediments which shee is yet subiect vnto; shee had thought shee had beene in the Hauen, & now heares that shee is yet in the midst of dangers exposed to the winds, and Waues of the vnconstant sea. Shee thought shee had obtrayned the Victory, & henceforward to haue enioyed in rest, & Peace the crown for which shee had fought; and now vnderstands that shee is yet in the midst of her enemyes, and must yet striue, and fight: which is the more sorrowfull, and heauy vnto her to heare, by how much the fynding of her beloued was more gratefull vnto her from whose sweete embracements shee is heereby hindred. But shee must not yeild to this sorrow for it would do her more harme yⁿ all the precedent impediments put together:

being manifestly opposit to pure Loue which requireth that shee do what shee is able, and committ all the *rest* to God to manifest Himself in Her at such tyme, and after such maner, as *Hee* best pleaseth, being contented also to be alwayes depriued of all experimentall knowledg of God. For Abnegation, and forsaking belongs to Her, and the illumination to God. And therefore shee ought not to build her *Rest*, and comfort vppon the Interior experience, and feeling, but vppon her own *nothing* which shee must prosecute to the vttermost, vntill the same be really obtayned.

And therefor knowing that the subtle Nature in her is not yet dead, but only a sleepe, and no-ways annihilated, as it fayned itself to be. Shee shall with a new, and couradgious Mynd say with the Prophet Dauid. *I will pursue myne enemyes, and ouer take them: and will not return till they fall.* *Psal. 17.38.*
For in that very instāt when shee was wholly annihilated for God, shee found God; whom shee lost & now hath actually found that shee hath agayn assoon as shee came to herself no Other enemy yⁿ her own self; and so much as shee remayneth in herselfe, so much shee excludeth herself out of God the experience whereof ought to stirr her vp with all seruour, and diligence to prosecute continually the pernicious *Being* of her own self, vntill shee haue firmly obtayned that no-

ble and pretious *nothing* by which shee cometh to posses that true Eternall life, *and kingdom within Her*, to which shee hath now a great aduantage being past the worst, and hauing found the right way to God, & the true meanes to vanguish wholly her enemy so that Albeit shee doth not yet ly fast in the Hauen; neuertheles the way thither lyeth open: And although shee as yet hath not gotten the full Victory neuertheles shee hath a certaynty thereof hauing beseiged her enemy, so that Hee must yield Himself vp vnto her powr, if shee only persist in the place shee hath already gotten in herself, as hee retorefore hath beene said: & shall presētly besheued more it lardge. For against all these foresaid impediments albeit they happen out of diuers causes, & also diuersly mediate betwixt the *Spirit*, & God. One only Remedy is sufficiēt which this soule already hath (as shall presuntly be declared) yea although the impediments seeme to be many, & great and really be so to an vnmortified, & vnexcised Man, who is in danger to yield consent to such Commotions, and trouble; yet to this soule enioying God they are in verity (put altogether) meere *nothing*; for shee hath already annihilated them with her *free-will* by which shee from Her Hart is dead in Affection to all Creatures, and herself; and that out of pure Loue to God: whom shee serueth in *naked fayth*, and

who also doth account her to be, as shee is according to her *free-will*; and not to the inferior part, as hath beene said. Moreover all the Manifold impediments are also actually *nothing* in respect of the *Spiritt*. For None of them, nor any other Creature can enter into it, or reach to it, no more yⁿ to a soule separated from the Body, or senses: neither can it receiue any thing through them, or from them but only from *God* whose Image it is. Hence being this soule enjoying *God* remayneth eleuated in *Spirit*, and liueth according to it, shee ought not to feare these Images, Commotions, and Alterations, but esteeme them all as *nothing*: albeit they be very many, and strong Commotions in the senses, and Powrs for they cannot touch her as-long as shee remayneth eleuated in *Spirit*.

Shee is like vnto one who is in the Topp of an high, and inuincible Tower which although it may be impugned below, yet it cannot be wone aslong as Hee that is within keepeth Himself aboue, and holdeth the Ports shut; and therefor such an one ought to keepe Himself at *Rest*, and *Quiet* not regarding the noyse, and stirrs made below. But in case Hee came down, and would endeavour to chase them away that impugned the Tower below, & for that end opened any of the Ports, Hee would without doubt put himself in danger of being taken, & of mo-

sing his strong hold. In like maner this soule as-long as shee keepeth herself aboute in the superior Part, and doth not regard any accidents, or impugnations: they can no wise hinder her: but if shee conuert herself outwards to them shee puts herself in danger of being ouercome by them.

Besides, this soule enioying *God* hath no more now but one symple, and indiuisible to wit, one Intymme Conuersion to *God*. Besides which, if shee do any Thing shee maketh an impediment, and hindreth herself so much from *God*, as by the incident cogitations, or inferior Commotions shee can be hindered. Becaus as hath beene shewed shee must as well let her owne operation be quiet, and vacant to fynd *God*, and to retayn *Him*, as to be bared of all Images, and impressions. Hence shee hath also forsaken all her own working expecting this symple, and intymme operation which is also sufficient to performe all that shee before did withall her manifold operations. For all her former Imaginations, Obseruations, Affections, and purposes did meere ly serue to withdraw her *free-will* (which was Obstinate, and Rebellious) from all Creatures, and to conuert it to *God*. And also becaus shee did not know how; or where *God* was to be found; shee did labour much (although her will was inflamed) to conuert it to *God*, and to hold it

there, and was forced with great Labour, and working to resist the occurring impediments. But this Soule enioying God hath by diligent, and constant Exercise gotten her will into her hands, and hath found God in herself aboue all operation to whom shee can wholly conuert her-self in an instant: which Conuersion (as doth appeare by that which formerly hath beene said) doth comprehend in it an absolute auersion from all that is defectiue, humayn, or created; and so shee resisteth thereby all impediments in the most secure, certayn, & perfect maner which either by Nature, or senses can be objected.

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The soule therefor which is arriued hitherto ought not, nor may not vse any other Remedy against all occurring Images, fantasies, & Commotions of the senses yⁿ this her symple, and vsuall Conuersion: & only thereby shee will best of All, & with greatest expedition resist them, & keepe the internall eye cleare, & immediate to receiue that *denyne Light* in Her without impediment. For albeit wee haue said that by such impressions, fantasies, & Commotions the skinns are cast agayn before her interior eyes; yet neuertheles they be much different from that they were before. For although they be actually before her eyes, yet they do not cleaue fast vnto them, nor are they in the least maner vnited vnto them, as before

they were. But are only cast sleightly before them, and as they in a moment do come before them, so likewise in a Moment they are remoued, & taken away. And for the better vnderstanding of this symple maner after which the soule must resist all occurring impediments, lett vs declare it by a common similitude. It is with the soule in this internall Exercise (in respect of her senses, & Powres) as with one that sleepeth. For as in *Him* all his Powres, & senses must of Necessity cease from working, & be in a perfect obliuion of all Things as if they were dead, & annihilated. In like maner must it be in this Exercise to *God*; as appeareth by what hath beene said. And therefore like as the senses through their working hindreth *Him* that desyreth to sleepe; in like maner do they also hinder *Him* who desyreth to vnite himself with *God*. Moreover like as hee who will sleepe suspendeth all Operation from his senses: even so must also the soule do in this Internall exercise. Lett a Man therefore Imagin how hee bewaueth himself when hee would fayn sleepe, & is hindered therein agaynst his will either by incidēt Cogitations, or troubles of mynd, or some inferior Noyse, or Molestfull Payn of Body, or some other Indisposition (for all these; or any one of them hinders his sleepe, and keepes him awake so long as his senses reflect therevppon, and Busy them-

selues thorowly. Hee endeauoureth to rid
his Mynd of them all; but yet not operative-
ly, that is by labouring to drine them away
albeit the impediments be diuers, and very
vehement; but very gently, and simply
withdrawing his Mynd wholly from them
all whatsoeuer, and howsoeuer they be, and
with all quiernes forgetting them, giuing
no eare to them, or to whatsoeuer his senses
present before *Him*; no more yⁿ as though
hee were deafe, and blynd. And to this so-
metymes hee forceth himself with violence
when the Things be very liuely presented
to *Him*, or be very paynfull, or troubleso-
me vnto *Him*. For yⁿ hee can very hardly
forgett them, which neuertheles hee must
do, if Hee will fall a sleepe, and the more
simply, and sweetely Hee doth it, the sooner
Hee wil fall a sleep.

Behold after this manner must the soule
also behaue herself with her senses, and
Powers when they vex, and hinder her
from this internall Peace, and Vnion with
God: sayning herself not to heare, or see
what they present vnto Her. For whatsoe-
uer the vnderstanding, Memory, will, or
the inferior part doth represent vnto Her,
or any ways inclyne her vnto, shee must by
no meanes answere it, how deepe soeuer it
enter into Her, or how manifold soeuer the
Commotions, or incident representations
be: nor do any Thing for that end; but

symply auert herself from them all, & there
ramayn constant denying herself, and all
Her senses. As the forsaide Person who doth
his best to sleepe, and as one who heares
knocking at the Doore, but becaus Hee
hath no Mynd to lett the party in, denyes,
and faynes himself not to be at home, and
doth not stirr how much soeuer the other
knocketh, and maketh a noyse regarding
it no more yⁿ as though hee really were not
at home. So must the soule do agaynst all
representations, & suggestions of the senses,
and with much more reason yⁿ these other
two. For (as hath beene said) these Things
are to her in verity *nothing*, & if shee other-
wise esteeme them, or admitt them, or
conuert herself vnto them they do incom-
parably more hatme yⁿ those things do, to
the foresaide Persons which they so striue to
auoyd. And this manner must shee always
hold aswell in the tyme of Prayer, as other
tymes whensoever any created Thing is re-
presented vnto her; till such tyme, as shee
be eccustomed to lett all things slipp, and
passe by as though shee were a sleepe, and
this is the only way shee hath to ridd her-
self of all impediments.

THE XXIV. CHAPTER.

The symple way by which the soule shall overcome all occurring impediments, is more at large declared.

ALBEIT the soule may now in some sort obserue how shee is to carry herself against all exterior, and interior hindrances aboue related, to perseuer in that happy Vnion with God which she hath obtayned: yet becaus many heerein fayl by reason one can very hardly so simply repell all incident Images, and cogitations, and appease in himself all arising commotions, and perturbations being so accustomed to his grosse kynd of working which hee can scarce Command: as also being hee can hardly persuade himself hee doth inough whe as with all his forces hee doth not oppose, and resist that which draweth him from God, & pro-uoketh him to synn. Wee Therefor will heere more clearely expres out of what before wee haue said the manner by which this interior opposition against all occurring Impediments in the soule must be performed.

And first of all, the soule ought by no meanes to disquiet, or trouble herself. Albeit shee fynd herself assayled by innumerable Imaginations, commotions, and Vexations how unpertinent soeuer they may

seeme to be. For it is in vayn, and against all Reason. And besides shee doth herself more harme yⁿ all those put together could do; It is in vayn; for shee cannot any ways rid herself thereby of their importunity. Shee doth like vnto a seafayring Man who being at sea in a great storme should rage agaynst the Wynds, and waues, and would in a furious maner go striue, and fight agaynst them. Or like vnto *Him* who becaus there are some dark clouds which depriues *Him* of the *Light* of the bright shyning sunn should oppose himself agaynst them, and go about by force to driue them away. For it is no more in the Powr of a soule that is not yet wholly conuerted to *God* to hinder that these incident Representations, & Cogitations do not occur, and present themselves vnto Her, yea, and Being in Her, to expell them forth by violence; yⁿ it is the powr of the sayler to allay the wynds, and assuage the swelling Billows, or the other to remoue the Clowdes hanging in the Ayre. For the causes whence these proceed are aboue her powr, and often tymes are produced in Her by the diuell. The soule doth also Contrary to reason to moue, and trouble herself, for that which shee ought to make no account of, and which cannot do her the least harme (if shee will herself) as hath bene said.

Moreouer shee doth herself great harme;

for disquieting herselfe in this maner, shee necessarily expelleth *God* from her who cannot rest, but in Peace, and interposeth a greater impediment betwixt *Him*, and herself, y^e those Images (for whose sake shee disturbeth herself) can caus; for shee may fynd *God* in Her only by not regarding, and forgetting them, But all disquietnes, & interior Commotion depresse the *Spirit* vnder Nature, and senses, and leaue after them for a long tyme a trouble in the soule, and consequently estrange her more from *God*. This appeareth by the similitude which before wee produced of *him* who would gladly sleepe, who not only in vayn, and agaynst Reason vexeth, and troubleth himself for the incident Cogitations, and Comotions; but doth also thereby incomparably more hinder himself from sleeping.

Therefor the soule ought by no Meanes to disturbe her internall peace for the Arising Thoughts, and Imaginations in Her; but receiue Them with tranquillity of Mynd, as a Thing not in Her Powre to hinder, and that cannot reach to Her, or any ways annoy her. And knowing this shee must only keepe her hold more Constantly, and with more vigilancy obserue least shee be endammaged by them, like vnto the seafayring Man, who perceiuing the violence of the Wynd to arise lookes vnto his Ropes, and Tacklins, and imployeth all diligence.

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to keepe his shipp from sayling vnder, and being swallowed vp by the waves. In like maner this soule in steed of disquieting herself, ought to do her endeauour to fasten her *Spirit* so in *God* that shee surmount all disturbances, and impediments, and be not endammaged by them as wee shall teach her heereafter. *Secondly* shee must not only not disturbe herself. or by force, and violence oppose herself agaynst she occurring Images, and thoughts or arriseing Commotions. But also shee must do *nothing* the more; in respect of them, or to expell them from her. For albeit that perhaps through Considerations, and Reasons shee might break the force, and Violence wherewith they do assayle Her, and auert her *will* from them. Notwithstanding this is all in vayn in this present State wherin shee is, And it is to go much backward in the same. For by the precedent preparation her free-will is already wholly auerted from that which with many Reasons, and Considerations shee goes about to make it leaue. And the soule not only laboureth in vayn, but also procureth to herself a new impediment through her working. And this also appeareth by the similitude of *him* who would gladly sleepe who if hee labour to resist the incident Imaginations, and will by force expell them: Hee hinders himself much more thereby from sleeping; yⁿ all the incidents th-

oughts themselves could do. And therefore all that the soule heere must do in respect of that which doth hinder her from *God*, is to be wary that shee do *nothing*, and esteeme all hinderances as though they were not at all; as in verity they be vnto Her: (as hath beene said) so that shee not only vse no resistance agaynst them, but not so much, as desyre, or pray to be freed from them. For otherwise she sheweth that shee esteemeth them, as some Thing, and as such by them in very *Truth* shee is hindred.

Thirdly the soule keeping her-self after this maner in her internall *Peace* without working agaynst the incident distractions, and hinderances, must not therewith content herself, and do no more. For albeit hee who would gladly sleepe (to whom wee haue compared her) doth no more against all that hinders *him* from sleeping. Neuertheles in this the soule in her internall *Rest* differs from *him*, that shee by an inward, and secret working of the *Spirit* keepes her senses agaynst their will a sleepe, and can eleuate herself aboue them whereby shee is much more freed from the Molestation of them, yⁿ the other who only auerteth his mynd simply from them, without hauing any thing to which Hee may conuert himself. For Hee must expect the sleepe which hee can by no meanes obtrayn by himself. The soule therefore besides the foresaid

symple Auersion, and Internall *peace*: must proceed simply on with her vsuall Exercise to *God*, as though shee had no impediment at all in her, (as indeed shee hath not, if shee consider it rightly) for if shee may not work, or oppose herself agaynst the incident thoughts, Images, and Commotions becaus it is in vayne to do any thing; but must esteeme them as *nothing*. In like like maner hee ought not to suffer them to hinder in the least maner her Internall Conuersion to *God*, but to perseuer constant therein, as though these Impediments were not. But at the first when, as yet shee hath no sure entrance in *God*, or is sometymes also so oppressed by these Images, and impediments that shee cannot fynd *him*, lett her retayn herself in a sleeping maner, as hath beene said.

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ally a
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And Albeit shee oftentimes through inaduertance be abstracted from *God*; shee must not therefore omitt to return quickly agayn to *him*, so soon as shee perceiueth it, And that with as great simplicity, & quietnes of Mynd: the hundred or thousand Tymes: as at the very first, or second Tyme, as though shee had neuer beene auered from *God* without troubling or disquieting herself. And that aswell when this Auersion hath continued for a long tyme, or but a Moment. The soule in this case must do, as one who seeketh some Thing

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among Thormes, and Nettles, who albeit hee often prick, or nettle himself hee is not therefore incensed against the Thornes, or Nettles with more Violence, but handleth them more waryly, & charyly knowing that otherwise hee would but augment his own payn.

And if perhaps shee would be angry, and incensed against her own-self becaus shee hath not beene more prouident, but suffered herself to be so often, and easily auerred from God vnaduisedly by these imaginations, and Thoughts; as oftentimes silly people do; shee doth yet more foolishly, & hinders herself needlessly exceeding much from God. Shee doth as one who taketh a great deale of Labour to separate some bad seede from the good; And becaus hee perchance perceaueth that hee oftentimes mistaketh, and grypeth the good, for the bad; hee should therefore be angry with himself, and in a hasty Passion cast all the bad seed in agayn, and mingle it with the good; Such an one would do very indiscreetly, and make himself a new labour without reason, or necessity. In the same maner also this soule that is busyed in separating her Spirit from her senses being incensed with herself; becaus shee seeth that shee often fayles therein, and forgetteth herself, and turnes all vpsidedown, and mingleth the senses with the Spirit, which after ward with

great Labour, and payn shee endeauours to separate a sunder. Shee must know that (as hath beene said) it happeneth very easily to euery one to forget *God*, becaus this auersion happens in a Moment, And therefore it is hardly possible that a Beginner who is yet more inclyned to Extrouersion then introuersion, can so narrowly obserue himselfe that Hee do not oftentymes through forgetfullnes of *God* conuert himself to the incident Images, and Thoughts. This soule therefor ought by no meanes to trouble, and vex herself for this, but rather to take thereby Occasion to look better to her hold, And that shee be not so lightly withdrawn from *God*, but by interior Constancy be more, and more established, & confirmed in *Him*. As the foresaid Person (if Hee will do wisely) perceiuing that Hee often letteth passe the badd for the good, must purpose to looke more narrowly to his work, and to keepe a vigilant eye vppon the good, and bad seeds.

In this maner the soule with all possible symplicity, and peace of Hart, must resume her Conuersion to *God*, as often as shee perceiueth herself through any distraction, impression, or other Interior disturbance to haue lost it. And although perhapps shee doth not therewith perceiue so soone the wonted *presence of God*, or at least not so clearly, as shee vsed to do, But in place

thereof these Images, and representations; shee must not for all that doubt of the *presence of God*, nor therefore seeke more carefully, and sollicitously yⁿ at other tymes shee doth. For thereby shee would hinder herself very much from *God*, and fall back into the operation of her senses. Shee must not do any thing after the first Moment that shee is myndfull of *God*, and Conuerts herself to *Him*, But keepe herself so quiet as though shee enioyed *Gods presence* clearely, simply suffering whatsoeuer doth interiorly obscure, and mediate her from *God*; And it will all vanish away (as hath beene said) for when the *Spirit* is auerted from it, it cannot remayn; becaus it can only be held in the soule by the Conuersion of the *Spirit* to it. Well it may hang in the powrs for some little tyme after, but it can do no hurt; and must at last vanish away of itself. And furthermore whatsoeuer the soule should do by reason of this inconstant internall impediment besides the first Moment that shee is myndfull of *God*, and Conuerts herself to *Him* must of necessity proceede from the cooperation of the senses, and powrs. Becaus the *Spirit* hath no other Operation yⁿ this symple most inward Conuersion

*Moments
show
work
thus
Books.*

which is done in a moment; as appeareth by that which already hath beene said; where wee compared the *Spirit* to the corporall eye. For as this in a moment conuerts

itself to that which it would see without doing any more, or being able to do any Thing more in respect thereof. So in like maner the *Spirit* in this interior Contemplation of God, neither may, nor can do any thing besides the first Conuerſion which is done in a moment. Hee may, and ought also (when as hee ſyndeth himſelf in any interior obſcurity) with more agility, and Viuacity to conuert himſelf to God; that thereby hee may be the leſſe mediated by this obſcurity. And this indeed is the only Remedy hee hath agaynſt it; like as the corporall eye when that which it would behold is farr from it, or placed in a dark place, it recollecteth all the powres of that ſenſe, and ſo couerts itſelf with its vigour therevnto; as though the obieſt were at hand, or placed in *Light*. For euen ſymply it caſteth its ſight vppon that which is a fart of, or in darkenes; as vppon that which is neere hand, and in *Light*.

And if perhaps the ſoule in her return to God found that in her auerſion ſhee had not behaued herſelf faythfully enough, and had ſtayed too long vppon the incident Images, and was too much inclyned to the ſenſuall Commotions, and by reaſon thereof found herſelf as it were eſtranged from God. Yet neuertheles ſhee ought not to do any thing beſides the foreſaid ſymple Conuerſion; but by the ſame euen as ſymply with her accuſtomed

familiarne
 to return to *God*, as if shee had not beene dis-
 loyall at all vnto *Him*; for all sorrowfullnes,
 shamefastnes, and bashfullnes which other-
 wise by reason of her disloyalty shee were
 to feele in herself, and to stay herself
 a while therein, before shee conuert her-
 selfe to *God*, would necessarily mediate
 her agayn from *God*. For thereby shee
 would auerth herself from *Him* to the work
 of her senses, and Powres, and remayn ther-
 in for a long tyme: which shee neuer can
 do without great internall damage; And
 shee shall without this Damage more cer-
 taynly, and perfectly annihilate her former
 disloyalty, and reconcyle herself to *God* by
 conuerting herself at the very first to *Him*.
 For albeit shee doth that, neuertheles her *Spi-*
rit will remayn cut of *God* without being
 introuerted till such tyme as shee hath a per-
 fect Contrition euen of her former vnfaith-
 fullnes in particular, and haue made a fir-
 me purpose of amendment. For shee cannot
 come vnto *God* without perfect Abnega-
 tion of all Creatures, and a full Resignation
 of herself out of pure *Loue* (as hath beene
 said) which internall disposition doth actual-
 ly comprehend in it all sorrow, and amend-
 ment which the perfect reconciliation with
God doth requyre. And therefor when as
 the soule doth only renew in herself her ac-
 customed Conuersion to *God*, shee in veri-
 ty, and actually doth performe all that shee

O

otherwise must do with many words, and much working to acknowledg her vnfaithfullnes, and auersion from God, and to annihilate the same; as also appeareth by that which hath beene said aboue. And thereby shee also playnly beholdeth the greatnes of her fault, according to the *Medium*, or meane which shee fyndeth it maketh betwixt God, and her. Which *Medium* or meane when as shee through the entyrenes, and Purity of the internall Conuersion hath taken away; shee receiueth an interior Testimony of her reconciliation with God.

Assoon Therefor as this soule enioying God fyndeth herself to be suarued from God; shee must at the very instant conuert herself agayn to him without much searching how ill, or disloyally shee may haue behaued Herself in that auersion; for therein shee would loose much tyme, and oftentimes more implicate, and entangle herself in the Images, and thoughts; and in the meane whyle scarce euer haue any certaynety how shee standeth with God, and How, and wherein shee hath synned agaynst Him. For being her Exercise wholly consisteth in the *Spirit* it may well happen that some Images, and thoughts may stay a while in the phantasy, and vnderstanding which also may caus some Commotion in the interior parts; yet the *free-will* not at all mingled therewith, and consequently neither be synn-

full, nor bad. For if it can well happen that one may with his vnderstanding think of one thing, and with his exterior eyes behold another without being distracted from that which Hee thinketh of. In like manner there may be in the sensuall concupiscence for some small tyme some Commotion, and yet not the *free-wills* consent, or that conuert itself presently therevnto; so can it also with much more reason be, that the soule being thus eleuated in *Spiritt* there may be some Image, or Commotion in her Powrs, and senses, and yet shee not to be iudged as willingly, and aduisedly to be conuerted vnto it, yea, or to haue suarued from her internall Obiect. And therefor the soule by this examining of herself can hardly at- tayne to any ceriaynety whither shee hath beene willingly, and wittingly conuerted to the Images, and Commotions which shee feeles in herself, or not; but shee will best of all vnderstand that by conuerting herself through the midst of obscurity, and internall impediments to that *denyne Light* that will best of all instruct her, and shew her the greatenes of her fault, and shee will also thereby know best how to behaue herself concerning that, in Confession.

*Exami-
ning
breedeth
little se-
curity,
or satis-
faction,
& much
trouble.*

*The sim-
ple Ad-
hesion
to God,
the only
meanes
to enjoy
God.*

This symple Conuersion then is the only Meanes that this soule enioying God hath to resist all exterior, and interior occurring impediments, and to perseuer in the quiet

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enjoying of her beloued. Hence, when shee fynds this in herself, shee must relinquish all other meanes, and ways as vnprofitable, and hurtefull to her (albeit they be conuenient, and profitable to others) and must in the foresaid symplicity, and constancy keepe herself in the same conuersion whatsoever Images; commotions or other representations intrude themselves, yea also how good soeuer they seeme to be. For shee is neerer to *God* by this symple conuersion yⁿ shee can be by any Imaginations, or cogitations.

And although as heeretofore hath beene said that the Impugnation of infidelity is most troublesome, or labour some to the *spirit*, and the hardest to resist; neuertheles neither can, nor may the Soule vse any other meanes agaynst it yⁿ the foresaid not heeding, neglecting, and sleighting of the same, & the symple Conuersion to *God*. Yea being shee hath heere *nothing* to trust vnto in herself, nor any obiect to which shee may conuert herself, shee must more simply ouercome this impediment yⁿ any other of the former, & must keepe herself more passiuely agaynst all such Obiections of the senses not giuing the least answer at all vnto Them. And albeit that perhaps shee be so strongly opugned by the senses that shee cannot conuert herself to *God* (as sometymes happeneth) shee must neuertheles hold herself

inwardly so quiet as though shee were not impugned at all; holding herself in perfect *Rest*, and *Quietnes* of Mynd vppon the experimentall knowledg which before shee had of *God*; knowing that the senses can no more iudg thereof then the hand can of the *Light* of the sunn. And like as in case the Hand should hold itself for the eye, and would conceiue the *Light*, and iudge thereof, Albeit it found it not, as indeed it cannot. The eye neuertheles would not therefore permit its knowledg it hath of the *Light* to be diminished for that tyme, but would retayn what before it had experienced thereof according to which it would conuert itselfe agayn to the *Light*, the hand being taken away. In like maner; albeit the senses conuert themselues to that *deuyne Light*, & not perceiuing any Thing thereof impugne *Him* with infidelity, Hee must not strue; but adhere to his former experimentall knowledg, and according to that with as much certaynety as before conuert itself to that *internall Light*; and so by little, & little the interior obscurity will vanish away, and the Noble, and excellent Clarity return agayn.

THE XXV. CHAPTER.

*That the soule must not separete herself from
God; for payn, Vexation, or other suffer-
ings. But must therein Contemplate
The Passion, and Crosse
of Chryst.*

BUT it oftentimes happeneth that some
Of the foresaid impediments do so vio-
lently impugnethe senses that it is almost im-
possible that shee should in such wise for-
gett them, and remayn as it were insensible
of Them as though she slept, And that the
Spirit should stand eleuated in God with-
out conuerting itself to them. Such be ma-
ny corporall payns, and interior troubles,
which oftentimes do so feelingly seize vpon
one, that Hee not only cannot auert
Himselfe from them, but also can very hard-
ly keepe his peace, and tranquillity of mynd:
in so much that Hee is prone to sorrow, and
greife of mynd, and to breake forth into
complaynts, and lamentations, vsing all
Diligence to free himselfe from the payn, or
suffering. For albeit that according to his
superior will, Hee takes that suffering wil-
lingly from the hand of God, yet neuerthe-
les when as it is actually vpon Him, and is
to Nature very hard, and heauy hee oppo-
seth his self very strongly agaynst it, and the

superior will moued to Compassion inclynes it selfe also to the sensible Part to comfort the same, and so the soule is disturbed in her Peace, & the Spirit abstracted from the *deuyne Contemplation*.

Heerein must wee yet instruct the soule enioying God; for shee is subiect to many such violent, and forceyble impugnations which often continue long, and would also withdraw her sometymes very hurtfully from God, and force her to yield place to her inordinate, and vnbridled affections, and passions; or if shee did couradgiouly withstand them, it would be operative-ly, and with great Labour, and so thereby shee would be mediated from God, and neglect much progres.

Shee must therefore know that in such violent, and sensible impediments shee must proceed after another maner, and vse a remedy wholly diffetent from the former. For in place of that wee said before that shee should neglect, forgett, and make no account at all, of what hinderances, and impediments soeuer did occurre. So now wee say shee shall retayn them in her, and conuert herself vnto them, taking them for her Obiect in place of the *Deuyne presence*. For being the soule cannot remoue them, shee must of necessity acknowledg God therein. For this Vnion cannot permitt that shee fee-
le any thing distinct from God. So that shee

O iiii

must conuert to her profitt that which would haue beene an impediment vnto her, & that would haue auerted her from God, vse as a meanes to conuert herself to God, & thereby to vnyte herself vnto *Him*.

And this is a secret Mystery, and an excellent Exercise vtterly extinguishing in the soule all sensuality, and selfe-loue, and vnyting her certaynly, and strongly to God. For it placeth the soule aboue all feare, grief, & instability, which a Man by reason of externall, and internall occurrence in this life is subiect vnto; and for the better vnderstanding of this Exercise: it is to be noted that the reason why all Images, representations, and other Commotions do separate the soule from God, & make a *medium* betwixt *Him*, and her, is becaus shee inclynes herself to some Creature, or rests in some thing to which shee is naturally affected, to which when shee conuerts herself (becaus shee as it were falls vpon it, and adheres vnto it) shee must of necessity depart from God. Hence it is also that the more agreable the Thing is to nature, and the sensuall appetite the more danger the soule incurs of being thereby abstracted from God, and the further also is shee separated from God, if shee conuert herself vnto it; and on the Contrary the lesse sensuall, and pleasing the Object is, the danger is lesse, and also the lesse dammage the soule doth suffer in case shee

conuert herself vnto it. In so much that that which is most with nature, and senses is most contrary to the *Spiritt* of God; and that which is most against nature, and senses is most with the *Spiritt* of God: so that the soule if shee willingly accept of, or receaueth in her any Thing which is molestsome, and paynfull to nature shee can behold the same in *Spirit*, and therein Contemplate God. For being that nature, and senses cannot conuert themselves vnto it, but rather for as much as lyes in them auert themselves from it, as being oppositt to them, it followeth that it must be out of pure Loue, and nakednes in *Spirit* when the soule conuerteth herself therevnto. Hence wee say, when as there is in the soule such greif, Payn, or other aduersity which by reason of their Violence do driue her from God shee must conuert herself to the same, and take them for her Object, and thereby shee may remayn vnited to God as well, or more then before.

*The
right
way of
taking
Crosse.*

But to this, is *first* requisite that the soule not only with a perfect equanimity or equality of mynd accept of such grief, Payn, or aduersity without disquieting, or vexing herself (as hath beene said) but also ioyfully go, and meete them. For being shee must acknowledg God in them, euen the least vnwillingnes or auersion from them would not only obscure her but wholly depriue her of the *deuyne object*, and make the

i.

same wholly grosse, and created. Therefor the payn greif, and aduersity must be no lesse welcome, and gratefull vnto her y^a was before the *deuyne presence*. For these must be in place of that. And in token thereof, shee ought by no meanes to seeke for Comfort, or Consolation in her payns, or desyr to be deliuered from them, but Contrarywise that which doth most molest, and vex her must be more deare vnto her, and to make most account thereof. And then shee shall know *God* the clearest of all, which ought to be well noted; being it is that which freeth, and secureth this Exercise from all deceit (for nature, and the enemy cannot mingle themselues therewith, being so wholly contrary to them both) and is such, that to enioy the fruits of this present exercise, when any Comfort either Spirituall, or Corporall ioyneth itself with that suffering the soule must auert herself from it, as from vnprofitable Images, and thoughts; otherwise shee would be wholly obscured, and quite loose all reuerence, and myndfullnes which before shee had to her Obiect. And therefor when as shee perceiveth in herself any ioy of *Spiritt* by that knowledg which shee hath, that that which shee suffereth cometh from *God*, or that shee pleaseth *God* thereby, shee must presently diuert her Mynd from it, and *nakedly* hold herself in the Payn, and sinart exclud-

ing all Comfort, and Consolation. And in case it were no corporall payn which did greiue her, but an internall vexation, yⁿ shee must take for her Obiect the greife, & Bitternes of Hart which shee feeleth by the memory of the grudg, and greif done vnto her; or befalln her; and being this Bitternes of mynd is not so Constant as some bodyly Payn, nor doth so of itself admonish the soule: but by recordation of the iniury, or aduersity happened vnto her, is renewed in her; The soule to exercise herself after this maner, must of herself reduce before Her that which shee knoweth to be greiuous, and molestsome to nature. When as the memory thereof begins to decay, and consequently the Payn which internally proceedeth thence.

And being that nature of itself is inclyned to think therevppon, the soule will fynd little labour heerin: nor will shee be neereby effigiated, or haue images when shee doth it swift enough. For when as the sensible part is once moued, and disquieted for any greif, iniury, or Contradiction, as soone as the Memory produceth it, and that the vnderstanding hath the least knowledg thereof, the wound of the greif is renewed which is then much more present to the soule yⁿ the Imagination, or thought which doth cause the same in her, and therefor shee can easily passe that Ouer, and assume the smart,

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and Payn of the vnmortified nature. But if shee must do this Operatiuely it were better shee should loose, and forgett the same in God, for otherwise shee should hinder herself from God.

2. *Secondly.* The soule must wholly conuert herself to the Payn, and Vexation disceding thither where shee perceiueth the same, and forsake, and annihilate herself before it, as at other tymes shee doth before the *deuyne presence* which shee must performe so perfectly: that the suffering, & Payn shew themselves vnto her as if they were not in her nor did pertayn vnto Her, or concerne her, but were as something different from her. And least the soule vnderstand, and exercise this too grossely, shee must know that shee is to do nothing else, but to remayn in the *nakednes*, and Vacancy in which shee is to receiue the *deuyne Light*, and in the same simply receiue the occurring *suffering*, or *pain* that smarteth; as a heauenly, and deuine gift: diligently taking heed that shee do not permitt the fretting which the inferior part hath thereof to enter into her hart, but couradgiouly annihilate, and forsake all feeling, and Commotion of nature, as heeretofore wee haue said shee must do all occurring, and incident Images, and distractive Cogitations which shee shall performe through that *deuyne Light*; with which shee must with all

her attention Conuert herself to the payn,
and suffering which shee feeleth in herself,
leauing as then the noble Obiect of the di-
uinity albeit shee found herself inclyned, or
inuitd at this tyme to conuert herself there-
vnto; And (like as heeretofore wee haue
said) that the soule must forgett all things,
and giue only place to the *denyne* obiect in
her; So now wee say that shee must also for-
gett all things, and only permitt to remayn in
her the *suffering*, and *payn* which shee ac-
tually feeleth: before which shee then in
the innermost of herself must discend, and
wholy, and entyrelly resigne, and subiect
herself, as though by that, and in that shee
were to be wholy absorpt, and drowned,
and then doth that suffering manifest itself
after this *denyne* maner; whereof wee haue
now spoken.

But in case the suffering, and payn wh-
ich the soule feeleth were such as shee could
not descend therevnto, and subiect herself
to the same in such wise as hath beene said,
but must of necessity eleuate Herself opera-
tiuely vpwards vnto them, shee would not
be able by reason of this working to behold
the same so *denynely*; (as wee shall present-
ly shew her) the reason whereof wee for
Breuityes sake lett pass, thinking it sufficient
to haue giuen to the faythfull soule only an
item of it, who at such tyme (that shee may
not forsake her beloued) shall hold herself

to the greif, and sorrow which nature in this Payn causeth, to which feeling shee can descend, and shall exercise herself as heerebefore hath beene said, that shee must do in internall greife, and affliction.

3. *Thirdly* being thus descended down, and conuerted to the present payn, and suffering, the soule must not in respect thereof do any thing to alter, and chang the same; neither may shee desyre it greater, or lesser, or other ways yⁿ shee actually feeleth the same. But shee must receiue it, as it happeneth vnto her, and hold herself passively as though shee could in no wise alter the same. For being that it is sometymes in Mans power; He is too prone to do it; whereby notwithstanding (besides that Hee offends agaynst Annihilation) Hee makes this *demyne object* wholly naturall, as being in his power, and so it comes to pass that the soule looseth all internall reuerence to the same. The soule Therefor must auoyd all such like working, and exhibit herselfe so simply to this suffering Payn as shee doth to the Object of the *Deuinity*. Yea more simply. For the interior working itself by which shee retayneth the *demyne presence* in Her hath heere oftentimes no Place. For when as the suffering is altogether sensible: it putts her itself sufficiently in Mynd thereof; so that it is needles for the soule to vse any force to conuert herself therevnto; yea thereby shee

would the sooner represent vnto herself that Image of the payn, and suffering which is not so with the *Deuyn* presence which is so secret, insensible, and incomprehensible.

Lo when the soule behaueth herself interiorly after this maner shee will behold the Payn, and suffering which shee feelet, as the *rosse of Chryst*, and will feele in herself a Reuerence therevnto, as to *Chryst* hanging vppon the Crosse which will thus of itself be produced in her, she not thinking, or intending the same; which must be well obserued; for if the soule did take suffering otherways: that would make an Image, and hinder her from God. Becaus this remembrance, or reflection is too grosse, and Operatiue for the state, and disposition wherein shee standeth. The soule therefore must not think of *Chryst*, or his sufferings, but simply conuert herself to that suffering in Her after the maner before said, and then the same will shew itself to her as the suffering of *Chryst*; and there will arise in her an Intimate Reuerence of the same, as to *Chryst* crucified. For shee beholdeth the payn, and suffering as a created thing vnited with the *Deuinity* which is only the Humanity of *Chryst* whereof shee receiueth an Internall Wittnes surpassing all naturall Reason. and shee seeth also cleerely that no humayne vnderstanding, or powe

is able to produce so noble an Obiect of *Chrysts* Humanity.

And becaus shee cannot comprehend how, or after what maner the Vnion of that suffering can Consist with the impatible *Diety* (in which shee can neuer retayn any other Image in Her without being thereby separated from *God*) shee remayneth in a continuall expectation: that, that be clearly shewed vnto her, and that thereby shee might more euidently know what and how *God* suffered in his Humanity. And this Continuall, and constant Expectation of the Manifestation of *God* according to his *deuinity* was her Interior Exercise. And like as shee there expecting in such maner, looseth no tyme albeit shee receiue no new *Light* in her from aboue. Becaus the Auer-sion from all Creatures, and the Conuer-sion to *God* wherein shee continually standeth of itself cannot be without progres. For it purifyeth the soule from all adhesion to Creatures, and herself, and establissheth her in *God*. In the same maner the soule being thus symply conuerted to the payn, and suffering in Her, although shee perceiue in herself no particular knowledg, or manifestation in Her, and only retayneth interiorly the Obiect of suffering, for *Gods presence*. Neuertheles it is not without great internall profit, as-long as shee continueth so. Yea by reason the Payn, and suffering

are more present vnto her then the hidden
Diety, and are wholly Contrary to the sen-
ses, and their Naturall Inclynation, shee
alone is thereby conuerted to them to re-
mayn (as heeretofore hath beene said) mo-
re powrefully separated from all Creatures,
and Herself, and Vnited with God: y^e shee
would be exercising herself in *naked fayth*.
But this Exercise, and all that wee say of it
can in no wise be vnderstood by *Him* who
hath not exercised himself before in the na-
kednes, and Vacancy of all Creatures, and
Himselfe, as hath formerly beene taught.
For being that such an one standeth in Him-
self, Hee is not able to eleuate in such maner
the sufferance which happeneth vnto *Him*
aboue that sensible feeling of the Externall
Man, nor to conuert himself so symply to
the same interiorly with the *deuyne Light*,
whereas notwithstanding this Exercise soly
consisteth therein; so that necessarily that
which wee haue formerly taught must go
before in *him* who in his payn, and suffering
will behold *Christ Crucified* after this fo-
resaid maner: yea Hee must be reasonably
well practised therein before hee be able to
Exercise Himself internally after this maner
in Chrysts Passion.

The soule Therefor enioying *God* must
reflect well vppon this: that shee may besi-
des the former *internall Exercise*, learn also
this noble practise, and Art. For then shee

will no more feare any Payn, sufferance Contempt, or vexation: but will ioyfully receaue them, and willingly meete them; that by the same shee may be perfectly vnited, and conformable to her Crucified Sauuour. Wherefor when shee is reasonably well practised in the precedent Exercise of the *Deninity*, shee shall apply herself internally to the incident sufferance which happeneth vnto her in such maner, as hath now bene said. And that not only when shee is cōpelled therevnto by violence of the payn, and sufferance, but also as often as shee feelleth any particular Payn, affliction, or Bitternes of Hart. For that is the true, and only maner according to which a soule Louing *God* must behaue herself in all aduersity which happeneth vnto her. Neither can shee (consisting in this Exercise which wee haue heere sett down) without interior dammage endeauiour any ways to alter the happening sufferance howsoeuer, or whatsoeuer it be, or by any humayn meanes (though otherwise lawfull) seeke to mitigate, & lessen the same. For that is agaynst the *pure Love* of *God*, and true hatred of herself, and the following of Chryst which shee must perpetually practise. Neuertheles this is not to be vnderstood of corporall payns which oftentimes requyres otherwise; but of internall greif, afflictions, and other Aduersities: all which shee must endure to the vt-

termoſt, as hath beene ſaid, or elſe ſhee will be interiorly obſcured thereby. And this is the moſt excellent, and perfect way to exerciſe ones ſelf in the Paſſion of *Chryſt* incomparably more gratefull, and acceptable to Chriſt, and more profitable to the ſoule, then if ſhee ſhould by Images, and Imaginations repreſent the ſame vnto Her.

THE XXVI. CHAPTER.

How the Soule is to behaue herſelf when ſhee is through coldnes of Spirit relented from the Denyne Preſence.

BUT albeit the ſoule enioying God be diligent, and carefull to uſe all the remedy which wee haue heere ſett down agaynſt all Exterior, and interior impediments, and is by faythfull Exerciſe arrived now to that Perfection that ſhee can at her pleaſure conuert herſelf to her beloued without hindrance, and continue *Him* in internall Reſt, and Peace of Hart. Shee muſt neuertheles know that this perception or feeling will not be always perfectly alyke. For the manifeſtation of the *denyne preſence* in her, will be at one tyme more cleare, and euident, and with more ſatiſfaction to the ſoule, y^e at another tyme. Yea ſometymes ſhee will not be able to perceauce it, although ſhee cannot fynd any impediment on her part,

and conuerts herself vnto it after her accustomed maner. Whereof wee also iudge it necessary to aduertise her, and as much as lyeth in our power to instruct, and giue her Remedy against it; least perhaps obseruing this departure of the *deuyn* presence in herself, shee hath some doubt whither shee be in the right way, and also whither she stand still in *naked fayth* which is constant, and immutable: or at least hauing no such doubt, yet knowes not how shee is to behaue herself interiorly in this case, and so looserh much tyme, and Spirituall progres, as often happeneth; the caus of this change aboue all other impediments being ynknown vnto her, and much more the maner after which shee must carry herself heerin; that shee return not from the symple operation of the *Spirit* to the grosse working of her powers, and senses, whereof shee is heere in great danger. For many fynding themselves in this internall disposition, esteeme it to be an aridity, & departure from God, whereof they fynd many Bookes to treat of, and therefor that they must endure it to the end, and that Nothing more can be done. Or else think that they must resum their own working, and inflame themselves anew in the Loue of God; but by the first they fall into a fals rest, or idlenes: and by the second they return to a hurtfull Operation, and consequently both the one, and the

other do much hinder them from God.

The soule must therefor know that albeit shee receiue, and enioy the *deuyne light* in her (as wee haue often said) passiuely when as she is *naked* from all Creatures, and vacant from her own working neuertheles shee hath not the *deuyne presence* so, but must conuert herself vnto it by an intimate operation, cleuating herself (as hath beene said) by that *internall Light* to the very Topp of herself aboue all her powrs, and senses: or else sinking herself down into the depth of her *nothing* so that as a string on a Bow shee stand stretched out, and conuerted to God. And although it be done without Labour, neuertheles to the performance thereof goes all the possibility, and ability of the soule, and all the liuelynes, Agility, & Vigilancy of the whole Man who ist here wholly recollected before the secret *presence of God*. Now all humayn working is vnstable, & changeable, sometymes more, sometymes lesse: and when as for some short space they haue beene at their height they beginn to relent, and by little, and little come to *nothing*. But passing by the Corporall Powres (in whose operations it is manifest) wee experience this also in our vnderstanding which doth conuert itself to the selfe same obiect now with more quicknes, and liuelynes yⁿ with lesse, and comprehendeth more clearely at one tyme, yⁿ at another.

*A very
active
doing,
which
seemes
nothing
& is all
that can
be done.*

And when in the speculation of some subtile matter it hath beene long attentive by little, and little it relents, and becomes obfuscated, or darkned, which happeneth becaus the naturall powers which on the Bodies part are necessary to the working of the vnderstanding, are not always well disposed a like: and also in tyme grow slacke, and weaker till at last they come to *nothing*.

Now amongst all the Operations of the soule there is none more subtile, intimate, and forcible yⁿ that wherewith shee retayneth God present vnto her, and therefor it must also diminish by little, and little, (when it continues long) and at last perish. For although it be more pure, and Spirituall yⁿ any other Operation in the soule Neuertheles it is not wholly free from the Corporall part. For albeit the soule stands eleuated in *Spirit* shee is notwithstanding below vnited with the Body. Yea [as wee haue said] this intyme Operation to its integrity requyres all the possibility, & power of the soule; And becaus it is wholly against the senses; therefore is shee continually impugned by them, and withdrawn from her interior object; against which, being shee with all possible diligence, and vigour must continually strue, and eleuate herself: The *interior Attention* to God doth by little, and little decay when the soule receiues no speciall assistance from aboue. Neither can it

Prayer
penetrates
Heaven
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old Pro-
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verified
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& sweet

continue for any long tyme; hence it appeareth that this departure of the *denyne presence* doth not come by any fault of the soules, or through any impediment on her side. But becaus shee is yet vnited with she Body of whose infirmity shee must likewise participate, and therefore the meanes also to helpe her when shee is thus false, and obscured must be different from the precedent, and there can be no other y^e that shee stirr vp, and quicken Her faynting *Spiritt* with a new liuelynes, and Vigour.

But this shee is not able to do, for the *Spiritt* is the Topp, and highest powr of the soule which when it is inflamed, and feruent, can inflame, and sett on fyre the inferior Powrs but shee cannot expect the same of them when as it is relented, & grown faynt, but must receiue that from aboue. And although the soule in this internall coldnes did apply herself to good Considerations, Meditations or Other Operatiue exercises; neuertheles shee would not be able to eleuate her *Spiritt* to its former feruour and alacrity; but rather putt herself further from God by returning back to the workes of her powrs, and senses. And neuertheles the soule may not in this state stand still, and expect till the *Spiritt* of itself, or by a new influx from God be awaked, and enflamed. For there is no stopping, and standing still for her; but a Continual going backwards

or forwards. What Remedy yⁿ for her? To God shee cannot ascend, and to her powres, and senses shee may not descend; the only Remedy therefor is, that shee in this Case hold herself by the *deuyne Light* which doth continually flow, and shyne in her, as-long as shee declynes not from the absolute Abnegation of all Creatures, And perfect Resignation of herself. By this therefor shee may remayn, and heereby aboue all Images and operations of her senses, and Powrs shee will remayn vnmediated from God, and her *Spiritt* fitt, and prepared to be elevated agayn to the *deuyne Contemplation*.

Now the only Meanes by which the soule can retayn in her this *deuyne Light*, when shee is not actually thereby Conuerted to God, or some externall obiekt purely for God: [as heereafter wee will teach] is that which before wee haue giuen her, when shee first began to obserue that *Light* in Her; wee told her then that shee must receiue the same passiuely permitting it to flow in her interiorly, and simply obseruing this influxion; or also casting her *interior sight* swiftly, and in a Moment vppon the same, and both these by meanes of the Interior *Inclination*. [which wee then also spoke of] Lo this knowledg doth not only serue the soule in the beginning to come by degrees to that *internall Light*, and to the *deuyne presence*: but also when as shee hath obtained

obtaind them, but cannot actually retayn them, by reason of the relenting, and faynting of her *Spiritt*; to remayn at least wise in the very next degree to *God*. And therefore that soule which will not loose her beloved, nor depart from his *Vnion*, ought to embrace this foresaid maner of retayning that *deuyne light* present in Her [whis is an Excellent inuention of the Louing soule that shee may at least wise remayn sitting with the spouse vnder the shadow of her beloved when shee cannot enioy at the full his face] and also endeauour to fynd it, in herself by internall Exercise, and learn to make vse thereof with the difference aboue related: or else shee will be forced to forsake oftentimes this *deuyne presence* euen with danger neuer to return thither agayn. For if in tyme of dereliction, and remission of *Spiritt* shee haue nor this present helpe, shee must of necessity now, and then fall into her nature, and senses. For betweene nature, and *Spiritt* there is no place to rest in, one Moment.

Hence the soule enioying *God* shall after this maner help herself interiorly when as through remissenes, and fayntnes the noble object of the *Ditty Ecclypseth*, and shall presently conuert herself by meanes of this *Interior Louing Inclynation of her Hart* to the vse of the *deuyne Light*, and by the same to the adhesion, or at least to the remembrance

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of God before expressed with which shee must so fully Content herself as though shee were yet actually continuing in the *Contemplation of God*. For all Interior Mutation [which by Gods permission, or naturall disposition happeneth in Her] shee must hold herself so alike: and vncchangeable, That shee do not suffer herselfe in the least maner to feele the Aboundance, or Penury wherein shee interiorly is: other-wise shee would cast herself out of her *blissed nothing* which cannot feele, nor regard, or take Notice of any Thing that is done in her, or about her; and shee would thereby conuert herself agayn to her owne Image, and work. Shee may, yea shee ought alwayes according to her possibility to seeke to be vnited to *God* in the neereft, and perfectest manner; and to contemplate, and enioy his *denyne presence* in the best, & clearest maner; And yet therein shee must haue no other *why*, or *wherefore* yⁿ Gods will, & pleasure, and more assurance of her *nothing*, and therefor albeit shee loose her Obiect of the hidden *diety* in Her, or cannot behold the same in her accustomed clearnes shee must therein remayn wholly alike as ready to little, as to Much, to lack, or want; as to the hauing, or possessing.

THE XXVII. CHAPTER.

That in this Exercise there is no Aridity, or desolation for the soule: like as in the other Exercises.

AND when the soule exerciseth herself thus internally according to all the Instructions, & admonitions heere sett down there can no Aridity, or Desolation befall Her, as appeareth; which notwithstanding is common to all other Exercises; and this wee think meete to aduise her of; And also to declare it more at lardg vnto Her, to the end that shee may know that all the hindrance for which now, and then shee cannot fynd *God* in Her, comes of her Part, and that shee must do always her endeaour to be vnited with *God*, and therefor ought for no Corporall Payn, interior greif, or Vexation, Desolation, or obscurity to omitt in the very midst of them to behold *God*, and to keepe herself by *him*, which otherwise [if that shee did beleiue the impediment not to come from her, but that *God* had left her] shee would not do, Thinking also that shee cannot attayn to *God*; like as it happeneth in other Exercises. Shee must therefor firmly beleiue that in this Exercise to *God* whereof wee haue hitherto treated, there is no such Aridity, or desolation to be found wherof

P ij

The rule of Rule as in the Pilgrime the end of the Ideots Devotions. teachers, and bookes make Mention. And that becaus this Exercise (as appeareth by what hath beene said) *symply consisteth in hauing Nothing, being nothing, and desyring nothing, but to be perfectly resigned to the will of God: desyring, or choosing nothing else but to be purely what God pleaseth. Hee that is nothing, hath nothing nor desyreth nothing: can loose Nothing: nor can any Thing be taken away from Him. Whereby Hee may be accounted as aride, or desolate. For albeit that sometymes some thing be giuen vnto Him Hee hath for all that no more yⁿ before, for He doth no more regard it in respect of himself yⁿ as though Hee had it not; and so when it is taken agayn from Him, Hee esteemeth not himself to haue lost any Thing; for when Hee had it, Hee neuer reputed it as his own; and without it Hee hath that Hee desyreth, which is his Nothing, and the good pleasure of God.*

The soule therefor standing in, or holding to this Exercise, although shee sometymes be eleuated to a clearer *Contemplation of God*, and perceiue some particular *in-action* of God in Her, and afterwards is wholly deprived of the same; or albeit also shee commonly haue a naturall Agility, and Viuacity of *Spirit* in Her through which shee easily without any particular help can eleuate herself internally to the *Contemplation* of the hidden *presence of God*, and that some tyme

the same is wholly taken away from her, so that shee cannot according to her wonted maner conuert herself to God nor perceiue in her any thing of *Him*; shee hath not therefor on her Part more at one tyme yⁿ another, neither doth shee loose that which shee had before. For that which was in Her shee did neuer posses with any propriety; nor did shee conuert herself therevnto as to her own, but left that to *Him* to whom it did belong only; to whom shee hath giuen full Powr to do in her, and with Her according to his pleasure, and good liking; without medling in it, or in the least maner appropriating it to herself: so that howsoeuer shee fyndeth herself interiorly, shee nothing relies, or rests therevpon, but leaues that wholly to God to whom shee wholly belongeth, and albeit shee be without her accustomed feeling, shee remayneth neuertheless Content, and in Peace. And this Exercise is not only of its own nature such that no Aridity, or desolation can happen therein; but the soule hath also in the same, at least for her obiect that *denyne Light* which to her nothing doth vndoubtedly answer, as wee haue said. And therefor althoug shee be sometymes deprived of the enioying the *denyne presence* shee must not for all that be accounted as arid, or left without her interior experience.

Yea. besides this shee may not be said to

P iij

be arid, and desolate euen in respect also of the *deuyne presence* in Her, according to the sense that the soule is said in Other Exercises to be arid, and desolate. For by reason those Exercises do not consist in *naked fayth* but in the senses, and haue not *God* for their Obiect, but his gifts, they oftentimes leaue Man without *God*, so that Hee knoweth not how, or where to returne to *God* agayn, and consequently they leaue *him* disquieted, troubled, or sadd, esteeming himself to be left of *God*, as in Truth hee is according to his Exercise, according to which Hee knoweth no Other but a *sensible, and experimentall God*; But this present Exercise is not such, which consists in *naked fayth*, and enioyeth not the gifts of *God*, But *God himself*, and in whom the soule firmly beleineth, yea by Experience certaynly knoweth her *God* to be always present euen when shee through her vnaptnes is interiorly depriued of the actuall enioying of *him*. And therefor shee neuer disturbes, or disquiets herself, nor reputeth herself to be without *God*. And becaus the knowledg of this *truth* doth much import the soule: wee will declare the difference of this our exercise from all other concerning internall aridity euen by the similitude of the *Exterior Light* of the sunn, and our Corporal eyes.

It is with *Him* who remayns in those other Exercises like as with one who hath

the sight ^{of his} eyes very dymme, and only recei-
ueth thereby some little glymps, or refle-
ction of the *Light* in his eyes; such an one
is very easily wholly depriued of the enioy-
ing thereof; at the least the same is obscu-
red through any clowdshanging in the Ayr,
or any Myst; Hee knoweth not whither it
be Day, or Night, and often feares Hee is
faln back into his old blindnes, and so Hee
is soon contristated, and disquieted. Which
happens by reason Hee seeth not the Exter-
nall impediments which depriue *Him* of
the *Light*; as also neuer hath rightly beheld
the *Light* in itself, but only some shyning,
or clearnes issuing thence. And therefore
Hee knoweth not that the *Light* of its, own
Part neuer denyes, or hydes it-self; but
only is hindred that it cannot sprend forth
its beames. In like maner these who thr-
ough *naked fayth* haue neuer beene eleuated
aboue the senses to receiue, and enioy that
denyne Light essentially in themselues; but
haue only in their powres a glymps thereof:
being they stand in a nakednes, and Vacan-
cy though not so fundamentall, and per-
fect, as is requyred to that *essentiall Light*, &
therefore the internall eye in them is yet ob-
scured. Those are often depriued of their
internall Light, and yⁿ they know not whi-
ther the *Light* is gone, or how, or after
what maner they shall come thither agayn.
and feare they shall be for euer depriued

P. iiij

thereof. And therefor fall into great greif, and trouble of Mynd by which they are more interiorly obscured, and estranged from God; and by reason they know not their impediments they imagin that God hath withdrawn Himself from them. And albeit the foresaid Man of Himself, when tyme is, receiueth agayn that *Externall Light*, Neuertheles these soules by reason they are defectiue in the *true sayth* and giue eare to the senses they become more, and more intangled, and Blinded: so that also God by reason of their inordinate Affections, and irresignations cannot shew himself internally vnto them; and oftentimes also fynding themselues in this obscurity, and insensibility they leaue of their accustomed Exercises to God thinking them to be vnprofitable; and so cast themselues into the true Aridity, and desolation.

But this soule enioying God, is as one who hath the sight of this eyes cleere, and free from all impediments, and therefor clearly beholdeth the beames of the sunn how they flow, and proceed from thence. This Man (albeit by Night the sunn doth not shyne, and leaues vs in darkenes, yea also oftentimes by Day is obscured through dark clouds, or through thick Mysts is not to be seene) doth not esteeme himself to be left, or depriued of the same; neither doth Elec-

disquiet, or contristate Himself; becaus as
 then Hee cannot see, and enioy the cleare-
 nes of the sunn. Knowing by experience
 that the same remayns alwayes in the firma-
 ment, and that it of its own Nature denyeth
 not the *Light*, but is externally hindred
 that it cannot send forth the same vnto *Him*;
 and Hee knoweth also that after Night, re-
 turns Day, and that these clouds, & thick
 Mists will passe away, and the accustomed
 clearnes of the *Light* return agayn. In like
 maner this illuminated soule who hath her
internall sight wholly cleare, and pure (for
 shee stands eleuated above the senses in *na-
 ked sayth*) doth without impediment en-
 ioy in herself that *Internall Light*, and *denyne
 presence* not fearing to be deprived of the
 same. For shee seeth that God neither see-
 kes, nor will withdraw himself from Her
 so-long as *Hee* fyndeth entrance, and capa-
 blenes in her; which capablenes shee playn-
 ly perceiueth to be *nothing* else yⁿ Her *noth-
 ing*. Which so-long as shee retayneth shee
 knowes that shee is immediate to the *denyne
 presence*. Albeit that shee sometymes by rea-
 son of her own vnaptnes doth not perceiue
 the same. Which vnaptnes shee therefor also
 doth willingly suffer, and that the more;
 Becaus by experience shee knowes that the
 same will passe ouer, and that then the *de-
 nyne Presence* will manifest itself vnto her
 agayn. And therevppon shee remayns so

quiet, as though shee actually did contemplate *God*. Euen like as when the sunn setting in the euening, or sometymes in the Day is hindered through the clouds, or mists, that the *Light* thereof is not enioyed, shee remainys Contented knowing that shee hath not therefor lost the same.

And that the soule may yet better comprehend this similitude, and by the same clearly vnderstand that shee cannot haue any Aridity, or Desolation; shee must know that the impediments, by which wee Heretofore haue said: that shee comes to loose *God* internally after that now shee hath rightly found *Him*: do very well agree with the externall impediments by which our corporall sight is depriued of enioying the sunns *light*. And to demonstrate this, lett vs take all that by which the *light* of the sunn is taken from vs, to witt; *first*, by the setting thereof: which transferrs vs from the clearenes of the Day to the darkenes of the Night. *Secondly* through some dark clouds hanging in the Ayr. And *Thirdly* through some thick Myst which obscures the Ayr, so that wee cannot behold, and enioy the *light* of the sunn. These 3. things depriue vs of the *light* of the sunn; the *first* wholly. The two *second* only obscure the same, and take away the accustomed brightness of the sunn from vs.

Behold after this maner also is the Mani-

festation of the *denyne presence* hindred in the soule, sometymes wholly, and other sometymes obscured, as hath beene said before.

And first of all, albeit the *denyne presence* 1.
neuer setteth in the soule, nor departeth from Her (for it is in her wholly Constant, and vncchangeable) neuertheles when as the soule by incident Images, and distractive Thoughts leaueth the same, and vnadvisedly, or advisedly conuerts herself to them, yⁿ it is truly Night in her, and shee is internally wholly bereaued of the *denyne light*, and hidden *presence of God*. For like as the Night meereley comes becaus that the sunn being vnder the Earth, the Earth is interposed betwixt it, and vs, so that it cannot send its Beames vnto vs being hindred through the Grossenes, and thicknes of the Earth. In like maner also when wee are conuerted to any incident Images, & Thoughts, the same caus as a grosse earth an impediment betwixt God, and the soule hindering Him that Hee cannot cast his *denyne* Beames into Her. Also when as the soule is wholly tepid, and relents in herselfe, So that shee through grossenes of her Body wherewith shee is vnited, is not capable of the *Denyue Vnion*, it is perfectly Night in Her in respect of the *denyne presence*: which shee cannot perceiue in herself, no more yⁿ the sunn when it is sett, which happens not.

P. vj

of its part, Like as this Corporall sunn which withdrawes itself, and leaues vs in darkenes against our wills; but on the soules part which goes vnder, falling down from the *Spiritt* into Nature, leauing the interior clearenes, & taking agayn the earthly grossenes of her Body with which the Manifestation of the *deuyne presence* cannot stand. And like as when the sunn assoone as it hath finished its course vnder the Earth, & begins to eleuate itself agayn aboue the Hemisphere, The clearenes of the Day returneth; Becaus the sunn being now aboue the Earth is no more hindred by the same from sending forth its bright beaines vnto vs. In the same maner also assoon as the soule doth auert herself from those Images, and Thoughts, or receiueth agayn the liuelynes, and Agility of *Spiritt*, and thereby eleuates herself to God, shee is agayn enlightned through the brightnes, and clarity of the *Deuyne Aspect* as before, By reason that the impediments betwixt her, and God are taken away, And God (like as the sunn in the Ayr) is shyning, enlightning, and manifesting *Himself* in the Soule whensoever *Hee* fyndeth no impediment in Her.

- 2.. *Secondly.* Like as the clouds hanging in the midst of the Ayr do deprive vs of the Clearenes of the shyning sunn: some more some lesse according as they be Thick, or Dark, yet neuer so much that wee wholly

loose the *light* of the Day although wee cannot perceiue the Beames of the sunn below the clowdes. In like maner when as the soule doth not conuert herself to the incident Images, and distractiue Thoughts, but that they only hang in the Imagination, as flying Clowds, shee is not always deprived from the beholding of the *deuyne presence*. For albeit the *Interior Light* is obscured in her, neuertheles so-long as shee doth not conuert herself to those Images, and Thoughts; shee retayns in Her the *Deuyne Object* which causeth the internall Day of the soule. And doth behold, and enioy the same although in lesse Clarity. And albeit shee were deprived of the same shee is not for all that wholly without *Internall Light*, but retayns that in her. Add as soon as those Thoughts, and Images are vanished the soule without impediment Conuerts herself agayn to the hidden *Deumity* Contemplating, and enioying the same. Like as when the clowds are vanished away, or past ouer, wee behold, and enioy the sunn agayn without impediment. For as the sunn shining is about the clowds, so is the *deuyne presence* in the soule eleuated about all incident Images, and Thoughts.

Thirdly like as the Mist takes from vs the *light* of the sunn lesse y^e the Night, yet more yⁿ the clowds, becaus it being spread ouer the whole Ayr wholly obscures the

same, and makes it vapt to receate the *light* of the sunn. In like maner the *Interior Conflict* of the senses agaynst the *pure Loue*, and *naked fayth* (whereof aboue hath beene spoken) causeth through the whole Soule an obscurity, and vnaptnes to enioy the Manifestation of the *Deuyne Presence*, and to receiue the *internall light* in its full Clearennes, but lesse: as though shee were conuerted to some *externall object*, or through this interior relenting wholly faln back without any feeling of God in Her; yet the soule doth not therefor auert herself from God, but endeauours still to behold *Him* through the midst of obscurity; but is neuertheles more hindered yⁿ though shee only had some impression, or thoughts in her to which shee were not conuerted. For this Conflict of the senses doth not only mediate betwixt God, and the soule; but doth also as a thick Mist spread itself ouer the whole soule making the same vnconstant, and disturbing her *internall peace* whereby shee becomes vnapt to contemplate God according to her accustomed clearennes. Which vnaptnes notwithstanding remainys no longer yⁿ this rebellion of the senses continues, which being once past, and gone the former clearennes in the soule returns in which shee agayn without impediment enioyes the *deuyne presence*. Like as the Ayr so soon as the Myst is dissipated becomes cleare agayn. And the sunn

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deuine
faith.

about the same shewes itself, and spreads its bright Beames without impediment through it. And like as the mist is not all at once but by little, and little dissipated by force of the sunn, and after that it begins to vanish away the beames of the sunn begin to shyne in t' e Ayr. In like maner this obscurity caused in the soule by the rebellious senses doth not depart all at once, but by little, and little: & no other causy by the *denyne* presence itself, which when the soule giues no care to the senses; expells the same, and causeth the Repugnancy of the senses to vanish away. The soule neuertheles must not Imagin the like, when as the Mist begins to rise (wee see the sunn through the midst of it. And agayne like as when wee behold the sunn through a thinn Clowd wee haue it for our obiekt as vnited with a Mist, or Clowde, and therefor behold not the sunn; but by part) that it happens so in Contemplating *God* in tyme of incident Images, or ariseing Conflicts of the senses; for (as hath beene heeretofor said in seuerall places) wee cannot in such maner behold *God* by halfes or any Thing of *Him*, nor otherwise yⁿ whole, entyre, and vnmixt. And therefor albeit the soule in the midst of her interior obscurity hath her sight conuerted to *God*. Neuertheles shee is not able to behold *Him* vnles shee be so wholly auerted from the same, as though shee had it not in Her:leaving

it only in the imagination, and inferior powers which may well be done (as appeareth by what hath beene said before) and yⁿ shee hath indeed *God* in lesse clearnes present. Neuertheles shee is not conuerted to any Thing else yⁿ to *Him* alone, which must be well obserued.

This similitude haue wee heere declared thus at lardg that the soule should reckon all impediments which do interiorly cast a *medium* or meane betwixt *God*, and Her, as shee doth the impediments which do exteriorly take from Her the *Light* of the sunn, and that by the same shee might clearly know, that albeit shee comes sometymes to loose in Her the *deuyne presence*, or cannot behold the same alwayes in like Clarity: Yet neuertheles that shee must not account it for any aridity, or desolation. No more yⁿ shee esteemeth her self to haue lost the sunn, when as shee through the former impediments cannot perceiue the same to shyne. And that therefore shee should alwayes do her vttermost endeauiour to preuent the internall impediments, or being preoccupied by them, to driue them away the sooner. For although wee cannot hinder the sunn from setting, or for being darkened by Clowdes, or Mists: Neuertheles the soule by her Diligence can take good heed that shee do not conuert herself to those incident Images, and Thoughts, and yield

lesse place to those Commotions, and objections of the senses. It is also oftentimes in her powre to raise, and stirr herself vp with a new Alacrity, and seruour against the Interior relenting, and coldnes of *Spiritt* when as shee will force herself therevnto. And therefor hauing the foresaid admonition; shee can also do some thing on her part to obserue the better, and to loose the seldomer this *internall Light*, and *Denyne presence*, and hauing lost them the sooner to recouer them agayn.

THE XXVIII. CHAPTER.

Heere is moreouer taught how the soule in her externall works, and all other multiplicity shall continue in the foresaid

Union with God: and first of all, is shewed how difficult the same is.

ALL that hitherto wee haue done hath beene to teach, and demonstrate vnto the soule seeking God how shee is to fynd Her beloued in the renouncing of all Things. And hauing found *Him*; How shee shall ouercome all impediments externall, and internall, and continue in the happy enioying of *Him*. Now hence-forward it is requisit that wee instruct her (how shee is to behaue herself in the midst of Multipli-

city of exterior busines which shee oftentimes cannot eschew; And by reason of her Vocation, iust necessity, or true *discretion* must execute) to surpas all incident Images, and Commotions, so that by them she do not loose God, nor do fall agayn into the slavery of the senses, but remain in the peaceable enioying of her God without *Medium*, and perseuer in the Vnity of her *Spirits*

This requyres a particula^r instruction. For it is farr different to fynd, and enioy God in solitude yⁿ in Multiplicity. Yea many be found that in some sort haue God present in their Prayer which they make in Abstraction, but few that fynd, or retayn Him in externall Busynes. And notwithstanding the soule must also of Necessity come to this to haue this Vnion betwixt God and Her, firme, and perfect in Her yea in case shee do not tend to this, contenting herself with that which hitherto wee haue taught her; & holding it enough that in tyme of prayer, and recollection shee hath obtayned an entrance into God without endeauouring to retayn the same, in tyme of multiplicity, and Busynes shee would of necessity loose also that, which in her Abstraction shee thinks shee hath obtayned. Becaus the death, and *Annilation* of Herself by which shee must obtayn God could not be, euen for that tyme truly in Her; if so be shee did.

not purpose also in exterior works, and Bu-
 sines to restrayn her senses from wandering,
 abroad, and to conuert her *Spiritt* as fayth-
 fully, and diligently to God as shee doth in
 tyme of prayer, and Abstraction. For that
 would be playnly against the absolute *Ab-*
negation, and perfect *Resignation* before
 declared without which there can be no
 true *Annihilation* in the soule.

Moreouer shee would of necessity ob-
 scure the internall eye of her *Spiritt* which
 shee hath now with much labour purified,
 and freed from all scales, and impediments,
 and happily opened to God. Yea wholly
 blynd it agayn if in euery occasion with her
 senses shee conuert herself in this maner to
 Creatures. For shee can neuer do it, but
 shee dims her *interior sight* thereby, as
 much as her *exterior sight* is obscured by
 sand, or dust which is cast into her eyes. So
 that if shee will keepe the interior eye pure,
 and Entyre, shee must of necessity shutt for
 euer the exterior, and learn to behold all
 exterior Things after a spirituall maner, So
 that shee be not effigiated, nor hindred
 from God by them. Also shee cannot haue
 but one *life* in Her, either of *Spiritt* or of
nature. For the *death* of the one is resusci-
 tation, or regeneration of the other, and it
 is impossible that both haue in the soule their
 perfect Being, or that the soule giue place
 Now to the one, then to the other; if shee

Shut the
 exterior
 eye, open
 the in-
 terior.

will come to the perfection of either of these two Therefor being shee hath begunn to liue according to the *Spirit*, and intends to go forward therein, shee must of necessity wholly extinguish Nature, and at no tyme willingly or wittingly giue it any life. So that this soule enioying God with all possible Care, and Diligence must hold, and retayn that which in Her Abstraction shee hath obtayned of God; not only against all negligences, incident thoughts, Images, arising Commotions, accidentall payns, and vexations interior, and exterior, as before hath beene said, but also against all Extroversion in all necessary imployments, and Busynes: so that shee neuer permitt her interior Vnion with God to be taken away, but endeauour to conserue it alwayes in its entyre perfection.

But much harder it is for vs to teach the Soule, and for her to conceiue, and most of all to putt in practise the maner after which God in Multiplicity must be retayned thus present, yⁿ all that hitherto wee haue taught her. Yea it is incredible that an Art, or science in this life can be taught which is harder to be obtayned yⁿ this continuall attention to God as presently will appeare by what wee are to say. So that all subtle vnderstandings, and great *Spirites* can imploye their subtility, and magnanimity in Nothing better, or make them more appeare, yⁿ

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in the faythfull prosecution in seeking to obtrayn the same. Wherin they will fynd more difficulty yⁿ in all other Arts, and sciences. For all other Arts, and sciences requyre only Mans diligence at some certayn tyme & place; & only according to one part of Man: But the science of retrayning God in the soule in Exterior employments, and multiplicities requyre the whole Man at all tymes, and places without intermission. And whereas the difficulty of other Arts are overcome through a Naturall desyre, and Inclination which man hath to the same. This strives contrary to the tract and inclination of Nature: and works continually contrary to her inbred desyre, and therefore is a Continuall forcing to nature.

And to shew this by Experience: marke that all which hitherto with many words wee haue said, and the soule yet with much more Labour hath practised hath but beene how shee should auert herself from all created things, and in the Abnegation of all Creatures fynd the secret *presence of God*. And yet what payn, and labour hath it cost her to attayn therevnto. Becaus it is very hard, and difficult to keepe herself so *naked* from all Images, and to remayn vacant from working. But it is needfull heere that shee conuert herself to Creatures, behold, touch, and handle them, and for all that remayn so wholly in the obliuion of them, & as *naked*,

vacant, and Quiet in herself, as though shee knew no Creatures, or as that there were None; shee must see, feele, heare, and comprehend, and adhere no more vnto them, yⁿ as though shee, and they were not at all.

If so be that the soule is so soon moued, troubled, and interiorly obscured, as the water mingled with the earth is made vn-cleane, and muddy, and that therefor it is needinll (as hath beene said) that shee hold herself wholly still, as water which is not moued; that so the senses may remayn below, and not Mingle themselues with the *Spirit*. And if that this Quietnes, and cessation hath beene so troublesome vnto her, as shee hath experienced, how molestsome will it now be vnto her to go, to stand, to see, to heare, to work with the senses, and in the meane tyme to remayn Quiet without being moued, or troubled, or mingling the senses with the *Spirit*. Truly Hee, who with a Cupp of water half full of Earth were to runn hard, or much stirr the same, would not be well able to keep the water in the Cupp cleare, and Vnmingled. Agayn if that the soule when as the Images, Thoughts, and Commotions were presented vnto her of things that were not present could not keepe herself in a sleeping maner, and lett these things passe without reflecting vppon them; How shall shee now con-

uert herself actually to such Images, Thoughts, and Externall Things which are present vnto her, and neuertheles keepe her senses a sleepe as though shee had no impression thereof, and as it were did not obserue them In verity it seemes to be as much as though wee would haue one to be at once, seeing, and blynd; sleeping, and waking; Liuing, and dead, *nothing*, & some thing. Notwithstanding all this, that the soule which wee haue now brought to the enioying of her *God*, as also haue giuen remedy against all impediments which might deprive her of *him* in tyme of her Recollection may not fayl in this poynt for want of Instruction, whereon also dependeth all which shee hath already Gotten. Wee will endeavour by *Gods* Grace to make cleare, and easy vnto her to practise this so obscure, and difficult Art, And teach her how shee in all manifold Imployments, and works shall continue without hinderance in the enioying (at the leastwise) in the *Union* of her beloued And first of all that wee may the better declare the hidden interior disposition of the soule which is to remayn thus Vnited with *God* without impediment in all Multiplicity: lett vs agayn make vse of a similitude. Mee thinks that like as in the Beginning wee compared the Exercise of the Soule seeking *God* to a Nauigation, thereby to lett Her vnderstand how different the

same was from her former life. And like as afterwards when shee approached neere to God wee assimilated the maner according to which shee was to enioy *Him* by the enioying of the *Light* of the Sunn by our corporall eyes, by reason of the great similitude the one hath with the other. So now wee might also well say vnto her that the state wherein hence forward shee must liue is not only as different from that wherein shee first was, as the water from the Earth: but also as the Ayr from the Earth: and from that wherein shee now actually is according to the former Exercise as the Ayr, from the sea. For shee must be so much more separated from all that is Corporall, Earthly, and created, and in herself so much more naked cleare, and Vacant to that which hitherto shee hath beene, as the Ayr is more subtile, and clearer yⁿ the Earth, or the water. And shee must not only receiue that *deuyn light* like as the Body through the eye doth receiue the *Light* of the Sunn, for that being tender, and delicate can easily be hindred, and made vnfit for receiuing of that *Light*; and albeit shee actually receiue it, yet is it very sparingly for the whole Body, the eye excepted remayns obscure, and dark without knowing, or discerning any Thing of the *Light*. But heere it would be necessary that the soule were *nothing* but wholly *Spirit*; And that all her powres, senses, and Commotions

Commotions were wholly absorpt in the same; that her naturall operations had *nothing* of Corporality in them, but were purely Spirituall. Shee ought to be like vnto a Body that hath in euery Member an eye, yea that were *nothing* but one eye, that of all sides equally, and commodiously receiue the *Light* of the sunn. And becaus wee cannot fynd such an one, wee haue likened the soule to a cleare, pure, and open Ayr which amongst all Created Things of its own Nature hath the most aptnes to receiue the *light* of the sunn at all tymes without impediment. And therefor this soule (which in all Multiplicity must remayn vnited with God, and interiorly eleuated in this heavenly *Light*) ought to Imitate the naturall Condition, and Disposition of the Ayr which therefor wee will expres more at lardg. The reason why the Ayr so easily, and fittly receiue the *light* of the sunn. Is *First* becaus of its own Nature it is subtile for amongst all corporall Creatures there is none so subtile as the Ayr which can neither be seene, or felt. *Secondly* becaus it doth neither adhere to itself, or any other Thing. Not to itself, for it is easily separated, and deuided, and yields to all things that do occur without resistance, or Commotion, so that being driuen with violent wynds from the one side to the other it remayns alike cleare, and retayns euer its naturall dis-

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position. It cleaues not to any thing from without for albeit it toucheth, and filleth all things, yet neuertheles it mingles itself with *nothing*, but leaues it very easily, and departs from thence, as though it had not touched, or had beene therin.

3. *Moreouer* it is not in itself operative, but hath a pure receptability to all things, holding it self in a passive maner to all. Such like are not water, Earth, Fyre, nor other Things which are compounded of them. For they be either too grosse by nature, or too Adhering to one Another, or too operative, so that the sunn cannot penetrate with its beames, and shyne through them, and therefor only casteth its *Light* vppon the outside of them. But the Ayr; it alwayes syndeth ready to receiue the *Light*, and therefor doth sweetely perlustrate the same from one side to the other dwelling therin with its *Light*.

Lo thus ought to be the internall disposition of the soule which at all tymes, and Places, and in Busines (as hath beene said) will remayn vnited with her *God*, and retayn that *Deuyne Light* without impediment. *First* shee must be subtile, pure, and cleare for albeit the soule be such by nature being created by *God* a pure *Spirit* shee is notwithstanding become wholly grosse, and earthly by reason shee hath so much adhered through inordinate Affection to earthly

Things, and is in herself altogether obscured through the adioyning of the grosser senses. And albeit that by the precedent exercises, and particularly the perfect Abnegation of all created things shee hath separated herself from all adhesion vnto them, and is become in herself pure, and cleare; neuertheless shee is not pure, and cleare enough, nor sufficiently separated from the senses to retayn in herself that Internall *deuyn* light in the midst of Multiplicity to which is required incomparable more purity, and clearenes yⁿ to receiue the same in abstraction of all Things. For in this case it is also necessary that the *light* do likewise penetrate, and shyne through the powres, and senses of the soule. But in the other it is sufficient that they do not hinder the same from entring into the soule.

When the soule in her recollection, and solitude is prepared in herself; shee is like vnto a chamber which through an open window receiueth the *Light*, and includeth the same in it which is indeed illuminated within; And such as be in it enioyeth the *Light* therein included, but cannot see further with the same yⁿ within the walls of the Chamber. But Hee who in his Extroversion to Creatures will retayn the *deuyn* light must be like vnto one who stands in the open Ayr where on all sides hee sees without impediment being placed in the

Qij

midst of the *Light* wherein hee beholds all things euen such as be a farr of. Whereas the other seeth only things within the Compasse of the roome; But this soule is not yet come to so great an Internall Clearenes. For shee as yet hath only learned to sequestrate herself from all Creatures, and thereby shee hath receiued that *Light* within Her: but shee is not yet come about the Creatures, and therefor shee hath not yet the *light* outwards whereto much more subtilty, and clearenes is requyred. For her powres, and senses which now are shutt vpp, and auerted from all Creatures must be opened, and extrouerted to them, and yet neuertheles remayn in such Liberty, and Vacancy that the *deuyn light* may also shyne in her, and through her. Like as the *light* of the sunn in, and through the open Ayr. Secondly shee may not adhere to herself, nor to any Thing without her; and albeit this soule enioying God through the perfect Resignation of herself, and pure Loue before expressed think herself to be free from all adhesion being shee willingly doth not adhere to any Creature; neuertheles shee is not actually so loose, and free as the Ayr (so that all which can exteriorly, or interiorly happen vnto her do so passe by that they leaue in her no impression or sign, nor in the least manner moue, or trouble her, no more yⁿ if shee were dead, and insensible) And there-

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for is shee in Multiplicity obscured in herself; and excludeth that *Light* out of Her. Shee must therefor become so loose, and free from all adhesion to whatsoeuer is without her, that shee see, touch, conuert, and auert herself from the same without hauing at that very instant any admixture thereof, or retayning any afterwards, no more yⁿ as if those things were not in themselues, or as though shee neither saw them, nor knew them. And this is incomparably more requyred, yⁿ to be simply auerted from all Creatures, and resigned in God, like as hitherto shee hath endeauoured to be.

Finally the soule must also be wholly vnwrought from the grosse working of her powres, and senses, and remayn in a pure passiue receptability to that inflowing *deu-
ne light*; and albeit shee hath learned this, and internall practised it in her solitude, and *Rest* according to the former instructions giuen vnto her; yet is it incomparably otherwise to retayn this symplicity of Mynd in Exterior Busynesses, and Multiplicities then in solitude. For heere shee must work with her powrs, and senses, and yet so symply that shee do not in the least maner disquiet her *internall Peace*, nor declyne a iot from the vneffigiated equality, and solitude of Mynd, no more yⁿ as if shee were wholly vacant; for otherwise shee hindereth the *deu-
yne light*, and expells it out of her.

Q iij

By this externall similitude wee may wel discern the internall disposition of the soule, which as hath beene sayd must in all Multiplicity constantly retayn in Her that *deuyne light*, and vnion. And it appeares by the same that shee ought to be wholly loose, and free from all adhesion to herself, and all Creatures, not only in will, and desyre, but also actually, and that shee must haue in her the supreame Perfection, the pure Loue, and *naked fayth* before mentioned, so that shee be truly *dead*, and *annihilated* to all Affection, and only liue according to the *Spirit in God*, and consequently more an Angell, yⁿ a Man.

THE XXIX. CHAPTER.

A Generall Document how the soule in Externall works may retayn God present, and remayn vnited to Him.

BUT though in verity it be thus hard, and difficult (as hath beene said) in the multiplicity of Externall Busineses to remayn Vnited with God. Neuertheles the soule must beleue it not to be impossible. Yea shee must know it is of itselfe facill, and easy (as it is indeed to fynd God interiorly in herself) and that all difficulty as well heere, as there comes on our parts. And albeitt it be hard to perswade the vnexperienced

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soules this, who neuer haue found *God* rightly: not only for the reasons in the precedent Chapter related, but also by reason of their own experience. For They notwithstanding all their Care, and diligence by which they endeauour to haue *God* always present, yet do they very often loose *Him*; yea can scarce for any notable tyme remayn without separating themselves from *Him*, and sometymes also misse *him* for a long-tyme together. Neuertheles to make the soule (which thus farr wee haue brought) to beleue this, it is needles to vse many words. For as in the Beginning hath beene said, that assoone as shee is once come to the true *Vnion* with *God* shee knoweth it clearely to be thus, and that shee on her part at all tymes, and places can retayn the same; and therefor wee hold it sufficient to renew this *Truth* vnto Her, and speake heere principally to such who as yet are not come to this true *Vnion* with *God*.

These therefore must perswade themselves that the impediment which they fynd in the multiplicity of externall Things betwixt *God*, and Them: proceeds meerely from themselves, and not any ways on *Gods* part. For *God* is aswell as present vnto vs in the midst of multiplicity, as in abstraction, and Recollection. And as ready on his part to communicate *himself* vnto vs in the one, as in the other. Yea *Hee* also requyres of vs

Q iiii

that not only in tyme of Prayer, and solitudine wee should remayn vnited with *Him*, but Continually without intermission, and for this end hath Hee only created vs, & this is the *Perfection* for which wee must continually Labour for, in this life.

The fault also cannot be imputed to the Externall works, and things. For they be all without vs, and cannot interiorly hurt vs. Neither is it becaus our Attention cannot at one tyme stretch, or extend itself to Things so Different. For as heereafter shall be taught The Vnion with *God* doth not requyre an actuall Attention in the soule to *God*; But it suffiseth that shee continue in that preparation to *God* heretofore expressed. For when shee retayneth this in her shee remayneth with *God*. Neither can shee loose this interior disposition by externall works; but by her own default. For it is *nothing* else yⁿ an *internall Peace* of all the powrs, and Motions of the soule proceeding from a perfect *Resignation* to *God*. Now to performe faithfully her Exterior works how manifold, and difficult soeuer they be, it is no wise necessary that the soule leaue her *Interior Peace*. For trouble, and disquiet cannot helpe any Body to exercise his busines the better, but rather obscure *Him* and take away his attention to the Exterior work, yea it troubles, and wearyes *him* as much, as the corporall Labour itself. And

on the Contrary the Peace of Hart makes the soule present to herself, and causeth an interior clearenes yea a *deuyn light* (as before hath beene said) which hinders *nothing* at all, but helps. Like as the *externall light* doth not hinder, but further vs in the due performance of our exterior works.

But if any be, that doth not place his Exercise in this *internall Peace*, But in a constant operation to *God*; To such an one it is impossible to retayn *God* in his works. For the soule cannot at one tyme haue a perfect Attention to two different obiects. And because that many Men vse, yea know no other Exercise to *God* but operative, they consequently will admitt of no Constant *Union* with *God*. The soule therefor must first of all firmly beleieue that all the caus is meereley on her Part, and that shee in no wise think any body to be in any fault, but herself: for if shee should beleieue otherwise yⁿ would shee not be obliged to do her vttermoſt endeavour to attayn to this Constant *Union* with *God*, which were not in her powr.

And albeit that those who exercise themselves operatiuely towards *God*, as also who haue not found *God* rightly in their solitude haue many impediments in themselves by reason whereof they cannot in their exterior work attayn to the *deuyn Union*. Yet neuertheles the soule which hath exercised herself according to this former Doctrin

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more in Abnegation, then in operation hath but this one impediment in her (to witt) that shee leaues the *Interior Peace*, which by that practise shee had obtayned in Her. For if shee did retayn this *Peace* shee would also attayn this *Vnion* with God, who is a most symple *essence*, which is retayned in such maner, as it is obtayned at the first. And where, & when *Hee* fynds the same disposition of Mynd, *Hee* doth shew, and manifest *himself* without exception, or difference of Tyme, or Place. For *hee* at all tymes, and places is present after one, and the selfesame maner. And therefore if the soule did remayn the same to God, God likewise would remayn the selfe-same to her; and if shee did not first separate herself from God, God would in no wise separate *himself* from Her. But shee runns forth, and leaues God within, or yields place in her to some thing that makes a *Medium* betwixt God, and her; and troubles the interior peace, and obscures the clearenes without which God cannot Manifest *himselfe* vnto her. And hence it appeareth that God who is always in her, and always a like ready to communicate *himself* vnto Her is hindered by the soule herself.

The soule therefor must know that God in Externall Things, and works must not be more operatiuely, nor carefully sought, or retained, yⁿ in her solitude, and that

which suffiseth to fynd, and retayn *him* in the one, is also sufficient in the other. For all the difficulty, and labour which wee mentioned in the precedent Chapter to be in retayning *God* in Exterior works, and Multiplicities is not becaus wee must do more then, yⁿ in tyme of solitude; But by reason of the great care, and diligence which is requisite therevnto, for retayning of the interior nakednes, and Vacancy in the soule in tyme of Multiplicity, and against all impugnations, and obiections of the senses.

And therefor the soule must endeaouro to retayn the same interior disposition of mynd in her Exterior works which shee hath in her solitude, vnles the work itself to be executed (as it ought to be) requyre otherwise, whereof wee will heereafter speake, and so will shee still retayn *God*. Now for the Soule to keepe the same Mynd that shee doth in tyme of Prayer, likewise in tyme of Exterior Busynes (besides that shee is not to alter her interior disposition but to keepe *Peace of hart*, and remayn wholly resigned in *God*) shee must also in the Exterior works obserue some Poynts. And first shee must Consider whither it be such as in *Truth* ought to be performed by her by reason of some precept, or her own, or neighbours necessity, or Spirituall profit. For if it be needeles, or vnprofitable to which shee conuerts herself then is there some af-

fection, or Passion mingled therewith out of which shee doth it. For otherways shee ought to auoid the occasions, and dangers, and to remayn in her solitude, or else shee doth against the Abnegation, and Resignation requyred to the *Annihilation* of herself, and so consequently shee must misse *God*.

And if so be there chance seuerall necessary, and profitable works to be done at once: shee must do the most necessary, and profitable without respect to her Commodity, Profit, ease, or Comfort. Neither can shee satisfy with performing that which is lesse profitable, and necessary, vnles true *discretion* requyre it. For otherwise there would be some secret Passion, or Affection mingled therewith. Becaus shee is euer to seeke to execute that which is most to *Gods* Honour, and her own, and her neighbours spirituall profit, out of the pure loue that shee ought to beare to *God* without any respect to herself; for shee is no more her owne, but wholly *Gods*. And it is not only to be vnderstood of externall workes in particular that they ought to be in no wise vn-necessary, or superaboundant to retayn *God* therein; But also of all whatsoeuer man doth during the same either internally, or externally; whither sitting, standing, going, speaking, seeing, hearing, yea generally all that shee doth at any tyme exteriorly, or interiorly must be measured by this *Measur-*

re: otherwise it is impossible but that the soule must loose *God* therein.

And heerin are defectiue, yea almost all Men. For hardly is there any to be found that are so carefull, & vigilant in all their doings, and omissions, That they do not oftentimes extrouert themselves without true necessity; or at least that seeke always to do the most perfect, and best. For commonly it suffiseth them that it be not bad, or vnbe-seeming to which they apply themselves. And if they do not look more narrowly into the Busynes yⁿ so; they will estrange themselves more, and more from *God*, and loose also that they had gayned of *him* before in their solitude. And truely it is meereley for want of this exterior fidelity that amongst these people Louing *God*, so few, yea almost none are found who in their externall Busynes can without hinderance keepe *God* present, and remayn actually vnited with *him*.

When as the work is such as now is sayd: The soule ought not to be afraid of it, nor seeke to eshew the same, but must apply herself cheerefully, as willingly vnto it, as to *God* himself. For the least feare, or auersion: from it would obfuscate or darken her, and depriue her of *God*. For thereby she herself would leaue her annihilation, and esteeming that externall work for an impediment: would thereby be necessarily effigiated, and hindred in *God*. Besides shee must not di-

rect her intention operatiuely. (Although other Spiritual Beginners do it profitably) For by that meanes shee takes the work couertly as a hinderance from *God*, and thereby shee is interiorly obscured. Shee must therefor (hauing a symple knowledg that it is the *Will* of *God* shee doth such a work) apply herself to it so quietly, and with that tranquillity of Mynd, and retayn *God* in her, as though shee remayned in her solitude, & Prayer, frameing no forme of being to the work; and shall only interiorly, and diligently obserue that her Intention do not extrouert itself out of *God*, nor any affection, or Commotion arise during the said work (as doth very easily happen at least of hastynes, or impetuosity) whereof shee must remayn so free, and vacant as though shee did not the same. As also shee must not be sollicitous for the end of the work albeit it seeme to her it will not be such as it ought to be, or as shee Imagins; But must commit that wholly to *God* to whom the work belongeth; and on her part only do that which shee can for the present. And what her Conscience doth dictate vnto her that shee must do reiecting vniformely all thoughts of such like sollicitude; as also all other distractive Imaginations, for thereby shee disturbs her internall *peace*, or at least departs from her Annihilation, and consequently looseth *God*. Sae must therefor according to her

senses, affection, and Iudgement be so farr from that shee doth, as though shee were in her solitude. For (as hath beene said) shee can no more heere, yⁿ in her solitude re-
 rayn *God* without a perfect Annihilation of herself. And thus for the keeping of *her Peace* of mynd, and annihilation, shee must not performe that shee hath to do the more hastily, or Runn it ouer more slightly yⁿ the Thing itself requyreth; and so performe the work vnperfectly. For being shee esteemes it to be the *will of God* shee must consequently execute the same with that fidelity as shee Imagins *God* would haue her to do. *For that* 1er. 48
Man is cursed who performeth the work of 10.
God negligently. Which is to be vnderstood, as well of Exterior, as interior; of little, as great works. For not the work but the *will of God* from whence it proceedeth must be attended which ought alwayes to be of equall worth. Shee must therefor saythfully performe according to Reason, and as her conscience shall dictate that which shee hath to do, if shee meane to remayn vnited to *God*. And although by reason of her weakenes, & imperfection shee could not performe that externall work with *God*; shee must not for all that shunn it when shee knoweth it to be the *will of God*, nor rid, or shuffle it ouer quickly, least shee sustayn some internall dammage. For thereby shee would endamage herself much more: by

reason of her own interest shee apparently seeketh therein contrary to the *Beneplacitum* or good pleasure of God. For if shee willingly suffer this Dammage for God (doing her endeavour therein) albeit in tyme of the Exterior work shee cannot retayn God, yet neuertheles at the end of the work shee shall receiue no hinderance thereby. Yea by reason of her fidelity, and *Pure Loue*, shee will be assisted in a particular manner by God. But on the Contrary if shee seeke to shuna the work for feare of harme to herself shee shewes herself defectiue in the pure *Loue* of God; and will feeble the harme long after, which she doth herself thereby.

Shee shall therefor in such a Case leaue God for God. Beleiuing that *Hee* knowing her weaknes; notwithstanding requyres that that work be performed by her, and consequently will not impute that separation from *Him* to any fault of hers as long as shee doth her endeavour to keepe herself by *Him*. But shee must diligently obserue from whence this dammage proceedeth, and what it is that separates her in these externall works from God. O that so by her dammage shee may reape profit! for thus haue the perfect Men also profited by their Dammage; and by little, and little attayned to the Constant Vnion with God.

And thus performing saythfully necessary workes with a right Intention in Good or-

der; the soule must by no Meanes seeke God out of the externall work, and conuert herself from the work inwards, or vpwads to God. For it is impossible that shee should obtrayn so constant attention, or Vnion with God. Becaus that such a Conuersion, or operation of the soule to God (besides the exterior Reflection vppon the work which is always requisit) doth necessarily breed multiplicity, and deuides the soule to seuerall obiects, and places; And therefor so doing shee cannot remayn in the symplicity of Spirit eleuated to God: But must of necessity fall downe to the operation of her senses, and powres. Also such an Attention cannot be constant, becaus the soule is sometyms conuerted now internally to God, yⁿ externally to the work: so that her Exercise to God would be very vnperfectly performed, and her work very vnfaithfully. And becaus the manner which before wee haue taught the soule to contemplate the Passion of Christ in all her payns, and aduersities cannot be practised, but internally: becaus the obiect to which shee conuerts herself is only within her; in the Externall works can haue no place, being only exercised in solitude, and vacancy. The soule Therefor must execute her exterior work (which is wholly deuyn) in a perfect inward peace with requisit mortification, & decency omitting for that tyme all interior eleuation, & Conuersion to God.

And seeke to performe the work with fidelity, sympathy, purity, and Resignation: that the doing itself, and the Reflexion vpon the exterior work do serue her for a Conuerſion to God. And at that tyme let all her attention, and Exercise be to *Him* whom ſhee muſt beleue to be aſwell without, about; and round about Her, as within Her.

This wee will by, and by explicate vnto her more at large, and teach her the manner how it muſt be done. Wee now only premoniſh her that ſhee muſt reflect well vpon this, for it is the only Meanes, and an Excellent ſcience (rightly known to few) to retayn God in the ſoule in the miſt of exterior works. This therefor is ſaid in Generall how that all ſoules that are vpon the way to God of which wee haue hitherto ſpoken Muſt behaue themſelues in exterior works, and yet remayn vnited to God. Now wee will in particular teach how each one according to the degree, and ſtate Hee is in, ſhall conueniently behaue Himſelf towards God.

THE XXX. CHAPTER.

*Heere is further declared how the soule is
to behaue herself in exterior works, and
How shee shall enioy God in them
as well, as in her quiet Prayer.*

AFTER this former admonition lett vs
now beginn to teach the soule enioy-
ing God, how shee shall actually perseuer in
the Vnion with God in her exterior works.
Shee must [besides the Mortification of her
exterior Man, and the fidelitie Heere aboue
mentioned] in tyme of her exterior works
obserue herself very narrowly. For being
shee must seeke, and fynd God in the work
itself, and that then there is no other Mea-
nes for her to fynd him, But this. Shee must
go to her exterior work as to a schoole to
learn thereby, and in the same how shee
shall continue in the *denyne Vnion*, and frui-
tion; and that which by experience shee
shall there haue learned shee must carefully
keepe, and see that in the next works fol-
lowing shee by little, and little discouer
more clearely this abstruse, or secret manner,
and be more established in the same. For
like as the manner to fynd God first of all is
immutable, so is also this of retayning him
present, and continuing in this happy *Vnion*.
Which noble secret Art cannot properly

be learned out of bookes nor taught by man
[albeit they may giue for that purpose some
Instructions] and therefor the soule must
with all possible diligence apply herself [by
a strict obseruation of her Interior disposi-
tion] to obtayn the same. And when as shee
shall once haue gotten it, shee must only see
that shee practise it, and haue it essentially
in her without changing any Thing therin.
And thence forward learn to do all her
works how small soeuer they be, yea euen
the least Motion in, and with God. For as
often as shee neglecteth to reflect Thereon
shee falls into her senses, and hinders herself
from God, as much as though shee conuer-
ted herself to some distractiue thought;
Whence appeareth with what Vigilancy,
and watchfullnes this soule enioying God
must walk. Shee must think herself to be as
one who learns to walk vppon a Rope that
is extended on high in the ayr; Truly such
an one reflects very carefully vppon euery
foote-stepp hee setteth, yea on euerye Mo-
tion of his Body least hee misse the Rope
whereon Hee stands, and fall down to the
Ground. In like manner this soule is now
eleuated aboue all created things which is a
narrow, and sinall Cord, for the wyld, and
vnbridled senses. And therefor for her to
remayn there; It is necessary that shee very
vigilantly obserue the least of her works,
least shee happ to fall from thence. For the

least sensuality, immortification, or indecency in her Exterior Man causeth her to fall from this *elevation* to the Ground.

And albeit that the soule hath not yet found God in her solitude. Yet shee must not for all that desist from obseruing all her works thus carefully. For besides that this must not at any tyme be omitted of one who intends to obtayn God being necessary for the obrayning of *him* in his solitude. It often happeneth that Beginners in symple externall works experience more of God^y they do in the place of their Prayer, and in sequestration thence ensuing. Becaus they haue not as yet gotten the perfect Maystry ouer their senses, and powrs, nor can keepe them simply enough captiue in the *naked sayth*; and the more they striue to do it, the more Rebellion they feele; and fynd themselues further from God. But when as they busy themselues with some simple exterior work the powrs, and senses are conuerted to that exterior obiect. And being that the same is done without adhesion, or inordination the *Spiritt* receiueth thereby no hinderance, and so doth sometymes make a swift assent to God, and surmounts that exterior obiect fynding the way open. And such like persons may seeke to do such works when conueniency requyreth the same, but not otherwise. For (as hath beene said) it is not lawfull to conuert ourselues exteriorly to any

Sometymes exterior work is the best prayer.

work without necessity. And this is done out of a good intention thereby to aduance themselves towards God more yⁿ by Prayer made in sequestration.

But to make profit heereby they ought diligently to reflect how they be exteriorly disposed when as they so perceiue in themselves the neerenes of God, and obserue how simply the *Spiritt* doth eleuate itself about the senses, and powrs to God, indeauouring to retayn more, and more the same mynd and interior disposition, and seeking also in tyme of Prayer to apply themselves accordingly therevnto, and so those exterior works would serue to aduance them much.

But becaus that one man is of Nature much more vehement, and inordinate then Another. Such therfor that by reason of theyr inordinatenes do not experience such enlightning in themselves (albeit they haue exercised themselves in Prayer more yⁿ the others, as also haue obtrayned therein some Manifestation of the *deuyne Light*, by which also they can in some sort keepe themselves, neuertheles they be not as yet come to the true *presence of God*) must not seeke by acts to fynd, or retayn that *internall Light*, nor the *deuyne Presence* in their Externall works; For that is not lawfull for them to do. For thereby they would go further from God endeauouring to obtayn *Him* by grosse Acts.

For being that in them the *Spirit* is not yet perfectly separated from the senses, nor hath as yet any entrance in God they cannot in their externall works conuert themselves to God, but very grossely; and with admixtion of the senses. Nor can they fynd, or discern in them that intimate operation whereof wee will presently speak, and such must not seek to do any thing else yⁿ to keepe carefully their *internall Peace* of Hart, and symplenes of mynd which they haue in tyme of their Prayer in sequestration. This is enough for them, and heerewith must they content themselves, and beleue that thereby they will much sooner fynd God in Multiplicity, yⁿ by their Operatiue endeaour.

For remayning so by their *internall Peace* the *Spirit* is much more freed from the working of the senses, and Powrs, and apter to discouer the interior working by which it must eleuate itself to God which must be heere produced with lesse Reflection of the soule yⁿ in tyme of her Prayer in sequestration; and must sprowt more out of the interior nakednes, and vacancy of the soule, and that symple reflection on the externall work. And therefor such like soules must not seek to conuert themselves to God, or to eleuate themselves vnto Him; but simply auoyd, and lett go all Passions, Affections, and Commotions, and keepe themselves as free, and Vacant according to the interior

Man, as possible they can, performe the exterior work faythfully. By this the *Spirit* will by little, and little eleuate itself aboue the senses, and powrs, and the exterior object to *God*, as heereafter wee will shew.

And therevppon must shee diligently, reflect remayning so simply by her work with a strict custody, and Mortification of her senses, and a perfect Peace, and tranquillity of hart willingly leauing that which shee is accustomed to experience in tyme of Prayer of the *deuyne Light*. For although shee did exercise herself in Prayer in the foresaid manner of interior inclynation; Neuertheles shee can in no-wise obserue, or retayn it in the externall works. For besides that (as wee haue said before) the same requireth the vacancy of the exterior Man, so cannot also [according to that which is said, & shall be presently more at lardg taught] the attention (which must be kept during the Exterior work) be taken from any thing else y^a from the work, and in no wise from any exterior working, or obseruation out of that externall work. So that the reflection the soule taketh vppon the interior Inclynation of the Hart, hath only Place in tyme of Prayer which is made in sequestration, and solitude. Vnles perhaps when as a Man is going quietly on a known way without obseruation. y^a may hee aptly keepe himself simply by that inclynation obseruing the same

same interiorly without reflecting what is before Him, or about him. For there properly hee doth not work, or actuate.

But with no other Externall work can this Observation stand, becaus at least the eye must be busied which is against this symple Exercise which admitteth not of any work, not so much as of the outward Man, when it is done with any reflection. For therefor it is called an *Inclynation*; becaus the affection is fixed on nothing, but being free, and vacante inclynes itself to God. But the soule which is come to the Contemplation of the hidden *presence of God* in herself, and by faythfull externall and internall exercise of herself hath now gotten a certayn accessse to the same must not content herself with this *internall peace*. But must also see that shee perseuer in the fruition of the *deuyne presence*, or at least in the foresaid actuall Vnion with God. Out of these two shee ought to be found at no tyme. For albeit shee cannot in all works retayn the fruition of the *deuyne presence*, yet there is none for which shee must omit the *deuyne Vnion*. For why shee cannot alwayes enioy Gods presence, comes becaus shee cannot haue, or retayn it, but by an intimate introuersion to the same which requyres to its perfection her whole attention. Now it often happens that the externall works [to be duely performed] do requyre the whole attention of the soule, or

*True
Inclination
or
Propension
described.*

R

at least wise apart thereof; with which the *Deuyne* presence in the soule consequently cannot be retayned, and enioyed. And yet notwithstanding in such works the soule may well continue in the actuall Vnion with God whereof wee will speak in the next Chapter.

And that the soule may know the difference betweene the *fruition of God*, and the actuall Vnion with *him*, and so the better distinguish the exercise which wee heere-giue her for the simple works, from that which wee heereafter will giue for the multiplicitious works, and such as requyres a particular attention. I say therefor that the soule doth then enioy God in her exterior work when shee is aboue her exterior object, and aboue herself wholly raised in God, contemplating, and reflecting on *Him* in such simplicity of Mynd, affection, and recollection of her Powrs as though shee were in the best of her solitude. And becaus she can remayn thus attentive to God in slight; and ordinary externall works which requyres no particular Obseruation of the vnderstanding, nor senses. Therefor I say that in such exterior imployments the soule hath God truly present, and enioyeth *Him*.

True it is that shee cannot for the present Open, and dilate herself as shee doth in her solitude, becaus through that exterior reflecting vppon her work [although it be

very symple] shee is hindred, and is not so wholly her own. Neuertheles shee enioyeth truly God being with all capablenes conuerted to *Him*, and apt to harken to his inspiration, and to receiue whatsoeuer hee pleaserh to infuse into her as well, as in tyme of her Prayer in abstraction which is to be vnderstood when the visitation of God is not forcible in the soule, nor of long Continuance. For if it were: yⁿ were shee to leaue of the Exterior work to correspond, and satisfy also, for *reuerence sake*, as wee read of S. Francis that going on his way when Hee perceiued Gods visitation Hee would stand for *Reuerence* to the same. But in the externall works which exact a particular attention the soule doth not Cōtēplate God in such manner, nor reflecteth on *him*, and therefor is not able at that tyme to obserue Gods visitation in her, neither is shee capable of the same. Becaus the externall work requyres all her Attention, and shee must in a particular manner attend therevnto: which notwithstanding becaus shee doth it with a perfe& Resignation of herself to God retayning the solitude of her hart, and her hart, and her mynd naked from all Images, shee remayns actually vnited to God, not hauing nor feeling in her any thing that mediateth betwixt *Him*, and her. And besides shee stands Continually in that *dewyne light* which serues her for a certayn sign of the

actuall Vnion of her *Spirit* with *God*.

And to know in what work the soule can retayn this fruition of *God*, or must helpe herself with the actuall *Vnion*: shee must diligently Examine when shee applies herself to any work, of what kynd, or nature it is, whither it requyres a particular attention or no, or whither it be needfull shee reflect vppon it with her vnderstanding. For all works are not such, which do occurre; but many may be done with the exterior members which requyres very small reflection of the vnderstanding, and in such slight, and ordinary works the soule may continue in the Contemplating, and enioying *God*, as well, as in her solitude, and tyme of Prayer. And so when as such works occur to be performed by her shee doth not satisfy if shee only content herself with the bare *Vnion* with *God*, and vse of the *deuyn*e *Light*. Yea shee would not be able to retayn them, becaus shee without absolute necessity departeth from the fruition of *God* which cannot be done without some affection, or passion, whereby shee would declyne from the *Annihilation* of herself, and consequently from the *Vnion* with *God*.

And to demonstrate to the soule that this can be done (to wit) that shee may retayn, and contemplate this happye *deuyn*e *presence* in tyme of such symple works shee must know that Experience teacheth vs that the

eyes can simply behold some object, and yet neuertheles the Man at the selfesame tyme with another sense, or power be wholly conuerted to Another Object, and know only thar, and rest wholly therin. This wee obserue when wee read, or write any Thing attentiuely albeit that wee then behold exteriorly the letters, and paper. Neuertheles wee haue as it were no reflexion, or thought of the same, But the whole Operation, and attention of our soule is vppon that is written, and that the letters signifie; and that is the only Object to which wee are for the tyme conuerted, and the sight of the letters do serue for that end. But wee will adhere to our first assumed Comparison of the *light* of the sunn which more properly serues for the purpose, and best of all doth declare that which wee haue in hand. When as one goes a walking in a pleasant sunn-shyne in the spring of the yeare simply to inioy the exterior recreation of the delightful sunn-shyne. This Man although hee should constantly go, and behold the *light* shyning sunn, neuertheles hee would not fix therevppon his Intention, or vppon his Gate, or going, or the *exterior light* or frame any Image thereof, but his whole extention; and thought would be but vppon the feeling, and Recreation Hee took in the pleasant shyning of the sunn wherein hee finally would rest. Which internall ob-

seruation notwithstanding hee could not more constantly retayn in *Him*, but by obseruing his Gate which Hee makes in the sunn shyne: for by that hee is actually present to the *light* of the sunn, and to that end doth hee the same. So that Hee can very well together obserue how, and whither hee goes, and can still enioy the amiable sunn which shyneth vppon *him* without reflecting therevppon. To which if hee should only conuert himself Hee would not be able to do it so continually becaus hee must also somewhat obserue his going.

Now as wee fynd by experience that wee can haue, and behold an exterior Object, and neuertheles wee are not thereby hindered, yea rather furthered in the Continuall obseruing of another thing which through the beholding of such an Object wee toly intend; so can it also well be, that the soule in the foresaid internall exercise to God remayn stedfastly eleuated by the externall sight of her eyes, or mouing of her Members when it is done simply for *God*, and that through the pure intention which shee hath in y^r work to *God*; her *Spirit* may be directed aboue the work to *God*, and rest simply in *Him*, as in the sole end of the work. Yea this can be affected heere more easily yⁿ betwixt the powrs, and senses. For the attention which the soule in these internall exercises hath to *God* is meere in the *Spirit*

which is incomparably more separated from the exterior senses, yⁿ the powrs of the soule: and in its operation depends much lesse on them, or is subiect vnto them, and consequently in Contemplation of its interior Obiect the lesse hindered by them. Besides the *Spiritt* by the precedent Exercise is so separated, vnwrought, and interiorly rayed to God, That it is alwayes inclyning towards *Him*, and also actually conuerting itself to *Him*; when as through the affections, senses, or powres of the soule it is not held back. And therefor being in these kynd of works it is not withdrawn or hindered, consequently of itself, it eleuates itself aboue the work to God.

And thus it may be, that the soule in symple works aboue her exterior Obiect continues in the enioying of the *deuyne presence* without being hindred by distraction, or Image of that shee beholdeth exteriorly, or by the Motion, or working of her members; and thus shee doth them without reflection, or conuersion, only applying the- revnto her senses, and members as insensible instruments; and God is the sole *drift*, and *scope* of her work to whom also all her attention is Bent, during that exterior work. Yea that exterior doing, and reflexion serues her for a Conuersion to God, and is an admonishment to her of God so-long as shee out of right Ordinance perseuers working

purely for *God*. But to that end, it is needfull that shee performe that reflecting, and beholding very simply, and Vacantly, so that all shee exteriorly seeth, or doth be in a passiue manner receiued by her. And that the exterior sight come more from without to her y^e by conuerting her outwardly to the exterior Obiect, which the soule must diligently obserue. for if shee by the least Operation Conuert herself therevnto shee would be presently effigiated with that externall work. For shee would behold the same in itself, and so loose interiorly her *annihilation*, and consequently the *fruition* of *Gods presence*. And therefor that Exterior sight, and reflection of the vnderstanding must be done with exceeding great simplicity. For although a Beginner who by purity of intention will know, and behold *God* in his work, doth behold *him* with a fixed eye (such being the will of *God*) whereby Hee is holpen to *God* neuertheles this may in no wise be heere permitted. For this soule doth not take *God* out of that externall work, as though shee had *him* not Otherwise. For without that shee hath essentially obtayned *him* in her, and therefore shee doth not further herself principally by the work but only seekes to do the same after such manner that it doth not deprive her interiorly of *God*. And her greater progres comes of her interior Obseruation, and the-

*Leave
God for
God.*

reſor ſhee muſt not conuert herſelf to the
work Operatiuely; that ſhee be not hinder-
red thereby in the Contemplation of God.
Neuertheles ſhee may not a whit the leſſe
omitt to performe it when the work of its
part requyrs due performance thereof. For
(as hath beene ſaid) the ſaythfull perfor-
mance of the neceſſary externall work muſt
be alway preferred before the internall at-
tention of the Soule; ſo that this alſo muſt
be left willingly when the work which
muſt be done according to God would there-
by ſuffer detriment. And in that ſymple
ſight ſhee muſt remayn Conſtant; for there-
by ſhe remaynes intimately conuerted to
God; ſo that ſhee muſt no more omit that
ſimple reflection requyred to the work; yⁿ
in tyme of Prayer ſhee may omit her inti-
mate Operation by which ſhee retayns God
preſent, but yet no otherwiſe yⁿ after the
foreſaid ſymple manner, free, and vacant.

And if the vnderſtanding, and ſenſes
ſhould inclyne themſelues too much Thi-
ther, or Abſtract, and print in themſelues
the exterior Image, of the work; or alſo
that the inferior Extimulation, or riſing
did Mingle itſelf therewith the *Spirit* muſt
ſymply indure all that as though it did not
obſerue the ſame (as wee heeretofore have
ſaid) that ſhee muſt reſiſt the incident di-
ſtractiue thoughts. And it is to be obſerued,
that when as in ſuch a ſymple work there

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happens at the same tyme seuerall things to be reflected vppon the soule ought to make vse, but of One of them to eleuate herself (as hath beene said) to God; and the Other shee must lett passe without reflecting vppon them, in case the work permitt the same. For as shee in tyme of her Prayer in abstraction may haue but one symple Operation by which shee conuerts herself to God. In like manner also there must be but one reflection in tyme of these symple works which serues in Place of the said Interior Operation. And so it happens that the soule aboue that Exterior work, and her internall Powres doth eleuate herself to God of who shee according to the superior part hath a permanent, and a perceable intention or sight which doth so satisfy her, as that which shee experienceth in tyme of her prayers; and is as much furthered in her Spirituall progres thereby, as in her Prayer made in abstraction. And purposely wee haue said that the soule hath an inspection, or insight aboue the work, and herself in God. For shee may by no meanes looke interiorly towards God as hath beene said. For so shee would auert herself from the work; only shee may do that whilst shee is hearing any thing, wherevppon shee need not reflect with obseruation. For being shee need not y conuert herself with her sight to any exterior Object (for the hearing is inuisible)

and doth also of itself come to her; shee may in a passiue manner receiue the same into her, and thereby remayn internally conuer-
ted to *God*, like as shee by that symple exterior sight remayns eleuated aboue herself to *God*.

And if so be it happen, as it often doth [when the party is not throughly practised] that the soule in these exterior works cannot carry herself so symply that the *Spirit* may [as hath beene said] eleuate itself to *God* during the same; shee yⁿ by no meanes shall seeke to performe the work operatiuely for thereby shee would hinder herself much more from *God*; But shee must endeavour then to retayn her internall peace without operatiuenes, as before hath beene said, wherewith shee shall yⁿ content herself. For thereby shee will best of all return to her former eleuation of *Spirit*; and to this shee must alwayes more inclyne, and apply herself whensoever it goeth not internally well with her, yⁿ to any operatiuenes how symple, or intymme soeuer it seeme to her to be. For as hath beene said, such cannot stand with the externall work.

THE XXXI. CHAPTER.

How the soule must carry herself in Manifold externall works which requyre particular attention; to remayn still vnited with God.

BUT becaus the externall works are oftentimes such as they requyre a particular Obseruation, and attention to be duly performed; as reading, writing, counting &c. And albeit that One work is of itself symple, and easy; yet becaus it often happens that it is requisite to be done together with some other work, and albeit that peraduenture neither the One, nor the Other requyres a particular attention neuertheles such like how facill, and easy soeuer they be, if at One tyme they must be reflected vppon: make multiplicity in the soule who thereby is deuided into seuerall Obiects, in so much that shee cannot perseuer in the Contemplation of the *deuyne presence* after the foresaid manner. For being that shee must then extrouert herself, and reflect attentiuely with her powers, and senses vppon that externall work, or at least haue seuerall Obiects together, it is vnpossible that shee remayn interiorly attentiuely, and conuerted to the *deuyne presence*, and enoy the same; for that of its own part requyres all the at-

rention of the soule. [as hath beene said] and when as in simple works it is retayned, and Contemplated, the *Spiritt* must by the simple exterior work [as through interior Operation] eleuate itself to God, and consequently shee doth not admitt two objects at once. The soule therefor enioying God must learn yet another art by which shee may then helpe herself that shee fall not often from the Vnity of *Spiritt* into the Multiplicity of her senses, and from the interior *Vnion* with God vppon the exterior object of her work.

To which end it is first necessary that when shee perceiues that the work which shee is to do, is such like as is said, that shee by no meanes strue to retayn, and enioy the *presence of God* in Her; but shee must willingly let it go; for otherwise shee would but loose tyme; and effect nothing; and shall only do her best to perseuer in the vse of the *deuyne light*, & thereby in the actuall *Vnion* with God which wee before haue said that shee should do when as through the relenting of her *Spiritt* shee is forced to leaue God. This may easily be done. For to this there is no obseruation, or particular attention requyred; but it suffiseth that the soule haue no impediment on her part, remayning in the Abnegation of all Creatures, and perfect *Resignation* of herself to God whom shee now actually hath, and may well stand with that externall work how multiplicitious

sooner it be. And so by the helpe of the *deuine light* shee will without hinderance in the *Vnity* of her *Spirit* behold the exterior Things, and performe her work remayning still actually vnited with God.

Now to teach the soule how shee shall Continue in the *Abnegation*, and *resignation* in tyme of the manifold exterior works, and consequently remayn vntroubled in the *Vnion* with God. Shee shall first of all heere obserue [besides the foresaid generall admonition] that the greatest impediment heerein, is by reason of the Commotion, and inclynation of the inferior part. For although shee now in some sort be practised in the *naked fayth*, so that shee without Image, or impression can behold in *Vnity* of Mynd the exterior Object, neuertheles through the inordinatenes of her inferior part shee is therein troubled, and hindred not so much through euill desyres, or Inordinate Affections, and repugnancy of Nature to good [for these are by the precedent preparation, and internall Exercise much mortified, and subdued] as by reason of good motions, and affections which shee must heere vse. For they serue her to performe that externall work [to which shee is to applye herself] duely, and faythfully, as it requyreth. And notwithstanding oftentimes by reason of their great Operatiuenes are often opposite to the *internall peace*, and inclynation which

ought, to be permanent in the soule, for retayning of this *deuyne Vnion*. Neither can, or may the soule mortify, or annihilate these Inclynations, and motions becaus they be giuen her of God as instruments, and a help whereby shee may performe good the better, and eschew euill the easier. And therefor shee must so measure, and order them in her exterior working that she do not trouble the interior *Rest with God*: which to an vnexercised soule is very paynfull, and hard to performe. The soule enioying God therefor must be heereof admonished that shee be very vigilant, as well in the beginning, as in the cōtinuance of such like works, That these motions, and Affections do not preuent, and ouersway reason, but that shee hold them alwayes in subiection vsing interiorly such helps as are to that end giuen Her of God, and not suffering corrupt Nature to dammage her therein.

And that is the proper fruit of her precedent Exercises that shee subdue the inferior Man in that iust, and due ordinance to God, and reason wherein shee was first placed, and created by God. And therefor in that respect shee will fynd great profit. Heere: Ioy, sorrow, feare, Hate, and Other Commotions which the soule doth ordinarily feeble to arise in her in the beginning of her externall works (according to the Condition of the work) shee must seeke speedily by

to preuent, and Captiuate in *Spirit* vsing the same no more yⁿ is requisit for the due performance of the work, regulating her impuls, and grosse Operatiuenes therin, so that her *interior Peace* suffer no detriment thereby: such as striue agaynst reason, And proceed from the bad Inclynation of Nature, shee must by all possible meanes endeavour to repres, and extinguish in her. And therefor all vayn feare, Leuyty, Myrrh, curiosity, hastynes, Eagarenes which commonly in the acceptance of any externall work, and cheifely in such as are difficill, and weighty do arise in the soule, shee must strongly repres, and in no wise conuert herself vnto them but remayn immouable in her *internall peace* beginning, and finishing that externall work according to the precept of reason, and right *discretion* in God.

And when as the soule now peaceably, & simply applyes herself to the work shee fynds no impediment from below, and therefor shee hath her free ascent to God as though the work were of itself symple. But becaus it is the *Will* of God that shee conuert herself to that externall work to performe the same in due manner, therefor shee may not eleuate herself to the Contemplation of the *deuyne essence* which with the exterior multiplicitious work cannot stand; (as hath beene said) but must conuert herself to the exterior Object: which notwithstanding,

because shee doth it purely for *God* shee shall not thereby be mediated from the actual *Union* with *God*. Yea being shee remainys in her vsuall *abnegation*, and *Resignation* although shee letgo that Contemplation of *Gods Presence* the *dewyne light* doth not yet perlustrate, and perfuse her. Becaus shee by reason of that externall work cannot through the *Interior Louing Inclination* (whereof heeretofor hath beene spoken) continue therein (besides which notwithstanding there is no other Meanes for retayning the same in her, as hath beene said) Therefor through a great animosity, and interior strength of *fayth* shee casteth that symple, & sequestred powr (by which shee in her tranquillity doth inclyne herself to *God*, or also doth Eleuate herself to *God*, or sinketh herself in *God* as hath beene said) aboue all multiplicity, and Operation of her senses, and Powres swiftly in *God*, not in such manner as hath beene said before; but lets the same rest there wholly as lost in *God* which shee is sufficiently able to do being shee in the beginning of her work hath the same yet recollected from all externall Obiects, and through her precedent Exercise hath now gotten powr, and dominion thereof; which powr also (which of itself flyeth vpwards, as lightly as a sparke of fyre) doth performe this Eleuation whereby shee sweetely resteth aboue all Multiplicity in her *Origin*.

And thus the soule conuerting herself with decent order outwards towards the present Employments is not thereby hindred or mediated from *God*, but remayneth vndisquieted in her *interior peace*, yfing, and possessing that *internall Light* by whose helpe shee also continues in the nakednes, and solitude of *Spiritt*, Yet shee hath not the same as rising from within, and perlustrating her. (as is said) But only from aboue in the hight, and topp of her *Spiritt* shyning in her where this symple power lyes recollected in *God*. And so from aboue, in, through, and with the same looking outwards, working, and stirring she is no whit effigiated or troubled, for that sight, and the Exterior work is done without all adhesion, and propriety: being the whole desyre, and attention of the soule is to remayn actually through the foresaid Eleuation conuerted to *God*; Yea being that the exterior work is done purely for *God* in perfect *resignation* without propriety, That exterior sight, and exterior reflection of the soule vpon the work serues her for a meane to retayn that *light* in the hight of her *Spiritt*; like as in the exercise in tyme of symple works; that exterior symple marking serueth for retayning the Contemplation of *God* during the said works. And the soule continueth very conveniently in that noble *Light*, by that exterior sight. For as hath beene said the same

cannot be obtayned, or retayned by any Conuersion, Contemplation, or Operation of the soule; but after conuenient preparation, doth manifest itself in her. And the soule in this manner applying herself outwards to the work purely for God doth not conuert herself operatiuely to the *Internall light*; or beholdeth the same, as reflecting of set purpose therevppon, although shee haue it actually present, and seeth in, and with the same outwards, working that which God requyreth of her. And in the meane while shee receiueth, retayneth, and beholdeth that *interior Light* continually. Like as myne eye seeing in full day beholdeth, and enioyeth with that *Light* her Obiect, neuertheles it is not directly conuerted to the *Light*, but in, and with the same to its Obiect.

This difference Notwithstanding is to be noted: that becaus myne eye hath of itselfe an *Interior Light* to see, and that *exterior Light* doth but declare its Obiect, and doth not serue the eye but for an exterior helpe. Therefor the eye of itself reflects not vppon the *light* wherein notwithstanding it is Continually, & doth behold therein other things: But becaus the soule by meanes of that *Interior Light* perseuers in the Eleuation of her *Spiritt* aboute all Multiplicity in the *dewyne Vnity*. Whereas notwithstanding shee of herself is not able to Cōtinue; Therefor shee

beholdeth Continually that *Light*; Yet with the same *Light*, and with more simplicitie yⁿ when shee did interiorly reflect thereon by the former Inclination, and performeth in the same all that shee exteriorly hath to see, or do after a *deuyn* manner.

Behold heere declared in breif; the secret way by which the *Spirit* in Multiplicity of works remainys *United* with *God* without suffering itself to be troubled either by the Extrouersion of the Powrs, or by the Multiplicity of Images, but seeth, worketh, heareth with such rest, and tranquillity as though it were wholly sequestered from all Exterior things, and Vacant. Yea that Exterior work, and all other Creatures do represent themselves from without to the soule after a *deuyn* manner; not as they be in themselves out of *God*; But as flowing from *God*, and Continually depending of him. So that the soule by that exterior sight euen according to all her powrs is more established in *God*, to whose actuall Contemplation shee also euery moment can without difficulty eleuate herself, for shee stands without *Medium* vnder *God*. And as often as the Exterior work permitteth the same, shee swiftly in the midst of Multiplicity rayfeth herself to the Contemplation of the *deuyn* presence in her, and then the will also doth instantly conuert itself therevnto dilating itself in the fruition thereof. Further-

more out of the knowledg of her own *nothing* which heere shee continually experienceth shee conceiueth an exceeding great Comfort, so that this soule enioying God being thus exteriorly employed although with manifold Busynes which be also weighty, and difficill, is neuertheles no whit varied, or altered in herself, nor separated from God; but enioyeth in her *Spirit* a perfect Rest, and Peace both according to the will, and the vnderstanding, and remayns as well contented in the midst of Multiplicity according to All her Powres, as though shee were in her solitude actually enioying of God.

But this eleuation of the soule whereof wee haue spoken is (as appeareth) aboue measure symple; yea, it is of so little Operation that it ought not to be tearmed an *Elevation*, Hence haue wee said that the soule doth cast that Louing Powr into that *denyne light*. For this Operation is a thing so Spirituall, and so sequestred from the senses, and Powrs that hitherto wee haue haue spoken of no such Thing. In all former Eleuations, down-sinkings, conuersions, and interior Exercises to God the soule hath yet alwayes had some in-tymme Cooperatiō whereby shee placed herself in the *presence of God*, and there continued. Yea euen that *denyne Light* which of itself doth arise in her shee is not able to retayn present without

using the Meanes of the foresaid Interiour Inclination. But heere shee doth no such Thing interiorly, in respect of the *denyne Light*, for retayning of the same in her (as indeed shee neither may, nor can) for otherwise shee would not be able to imploy constantly Her attention wholly to the Exterior work which notwithstanding is requisite for the due performance thereof. But all that the soule doth; is, that standing in the foresaid *internall purity, and Resignation in God*, shee worketh exteriorly, faithfully, and simply for God. And then the *denyne Light* fynding no impediment doth radiate, and shyne in her, as if shee were in her solitude, and abstraction; And the soule retayneth the same through her symple Conuersion to the work.

And so it appears that the *interior disposition* of the soule in tyme of this present Exercise is farr different from that wherein shee Consists, when as in tyme of her prayer or also of her exterior symple works shee is Eleuated in God actually contemplating, and enioying him. For shee indeed heere is eleuated aboue her senses, and powres in God, yet shee is not with attention, and actuall fruition conuerted to him, but only according to her Affection shee remayns in a continuall auersion from herself, and all that is not God; and all her attention is to the thing shee exteriorly worketh, yet as a thing de-

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nyne, and Vnited with God. And therefor
this Conuersion is swifter y^a that which the
Spiritt doth in the foresaid Interior exercise
of quiet Prayer, or also of exterior symple
works, and also more forceable, not being
hindred through the Multiplicity: becaus in
this, the *Spiritt* is conuerted to no Obiect
with adhesion, but keepes itself eleuated
about all Obiects: in so much that, That to
which it is actually Conuerted to performe;
the same, it can leaue euery Moment with-
out difficulty, as though it neuer had beene
conuerted therevnto. Hence therefor the
same Clarity of the *deuyne Light* from aboue
doth also ansuere, or correspond vnto it, for
the *Spiritt* by this foresaid auersion from all
that is created stands alwayes in a conue-
nient capablenes, which that *heauenly light*
doth replenish.

These two dispositions of the *Spiritt* as
well in tyme of *quiet Prayer*, and symple
works, as also this last of Multiplicious
works agree notwithstanding heerein that
both the One, and the Other requyres a
continuall, and perfect annihilation of the
whole Man. For as-well in this last in the
Externall works, as in the first in quietnes;
it is of necessity requyred that in the midst
of Multiplicity all the powrs, and senses
performe (as hath beene said) with much
tranquilliry, and Nakednes the work: as
though all that is Exterior were not at all

Yea the soule which stands in this eleuation; is in a perfect Oblivion of herself being wholly auerted from herself, and eleuated aboue herself which is heere particularly. For when shee receiueth that *light* in her solitude shee is not (as hath beene said) aboue herself, nor in this Oblivion. Yet the first Exercise hath besides this Annihilation, and Oblivion also a *loosing* of the soule in God (as is said) which is not in this last; But the soule hath only in this an actuall Oblivion of herself, and of all exterior Things; And therefor very soone, & easily shee returns, and obserues herself, and other Creatures.

And albeit that the soule in this present Exercise doth only remayn in an auersion from all that is created, and hath not an actuall fruition of God, as in the precedent, which serues her in tyme of solitude, and symple works; neuertheles shee hath more difficulty to keepe her after this manner eleuated aboue herself, yⁿ after the other being that heere the soule must not only work without, but also contrary to her own certaynty, and feeling. For whereas the senses see, or obserue nothing in that Externall present Obiect but a corporall thing wholly different from God shee must notwithstanding acknowledg God therein, or at least behold the same as a thing wholly *Spiritual*, and *dewyne*, which vndoubtedly requyres a strong, & firme *sayth*, and confidence in God.

In so

In so much that it is impossible that any man remayn (as hath beene said) cleuated aboue the Multiplicity of Externall works, who is not before exercised in some reasonable sort according to the precedent manner in solitude, and sequestration; and hath not made some good progres in *abnegation*, *Resignation*, *pure Love*, and *naked sayth* as formerly wee haue taught. For it is good reason that a Man learn first in sequestration from all Creatures to forget them, before Hee endeauour to forget them, they being actually present, and learn before in solitude to separate his *Spirit* from the senses, before hee go about to do the same in multiplicity of Externall works. And also by *annihilation* of himself first seeke to fynd God in *him*, before Hee intend to fynd, and retayn God by *Annihilation* of Exterior Creatures. Yea Hee in whom this interior disposition hath not gone before is not only unfit to Exercise himself after this secret manner, But also cannot vnderstand that little which wee haue heere said of this Exercise of the Multiplicity. Whereas notwithstanding to One that is practised therein it is very cleare, though very hard in the beginning to performe it, so perfectly as hath beene said.

THE XXXII. CHAPTER.

Of the impediments through which the Spirit (who now after the foresaid Manner as well in simple works to the enjoying of God, as in manifold which require particular attention to the Actuall Union with God hath begunn to eleuate itself) is hindered that it cannot persist in that Eleuation; and of the Remedyes against Them.

BUT albeit the soule enjoying God according to the Doctryn heere taught her hath now begunn to fynd in herself this secret ascension of the Spirit, as well in simple as in multiplicitious works, and employments; and hath now seene how a Man above all Multiplicity may in vnity of Spirit Eleuate himself to the fruition of the secret presence of God, or at least to the actuall Union with God. Neuertheles shee must know that in the beginning shee will very easily fall from thence, loose all Vnity, and be in Multiplicity against her will. For through the least impression, Commotion, trouble, or Operation to which shee yields, and giues place in her, or Conuersts herself vnto; shee presently leaues her *nothing*, is extrouerted, and breakes the *intymme union* which she had with God: which at the first, as well in the One Exercise, as in the Other,

will ostentymes happen. But most of all the soule extrouerts herself from God in the exterior employments which requyre an actuall attention of the powrs, and senses; and loofeth soonest of all in such like works the foresaid Vnity of her Spirit, by reason shee is there more Conuerted to the exterior Things; and her Powres, and senses consist in more Operation; also being this Eleuation of the Spirit about the manifold exterior works only consists in an internall auersion from all Creatures, and hath not an actuall conuersion to God, like as the other which in symple works enioyeth Gods secret presence. Hence it is also necessarily in vnexercised Men sooner lost yⁿ in the former Exercise although of its own nature it can stand, notwithstanding all employments. Hence the saythfull soule meeting with these manifold difficultyes in the beginning must not wonder much thereat, nor contristate herself; but must endure them all patiently doing her vtermost endeaupur to ouercome the same by interior Constancy of Spirit, and more stedfastnes in God. And to expres more in particular which be the impediments which do hinder the soule of that which now shee hath obrayned, to wit, (the knowledg how to eleuate herself about the exterior work to God) that shee cannot perseuer there. They do sufficiently appeare out of that which

hath beene already said, out of diuers places. And first of all, when as the soule is troubled in her symple works in the enioying of God, when it doth not happen by reason shee doth Contrary to the admonition wee heere tofore haue giuen her touching generally the Attention in tyme of the Exterior works; Then is it becaus shee yields place in her to some of the impediments which wee haue declared to her heere tofore in the Exercise in tyme of quietnes, and sequestration. For being that in symple works the soule enioyeth God as in her Vnity, or recollection hence the same impediments which are in the One haue also place in the other, and must be ouercome in both after the same manner. In so much that all the Images, Commotions, and troubles which shee either by incident Cogitations, or rebellion of her senses, feesles in herself whereby shee is mediated from God; how, or in what manner soeuer they be, shee must not ouercome Otherwise yⁿ by perseuering in her symple Conuersion to God (as hath beene said) which is heere somewhat more troublesome vnto her, yⁿ in the other. Becaus shee doth not stand thus, through her own Intymme operation eleuated to God, but by meanes of that symple reflection vppon the Exterior work which in tyme of Commotion, and impugnation cannot be so simply per-

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formed by an vnexercised person. Neuertheles the soule may not do any thing else, neither may shee therefor turn herself from the work to God, as shee doth in her quiet prayer in solitude. For thereby shee would procure a new impediment to herself; but shee must with all possible diligence continue in that symple exterior reflection, and resume the same agayn with all tranquillity how often-soeuer shee perceiues herself to be departed from thence. For there is no Other Remedy for her yⁿ this, and by this shee will in tyme be aboue all Multiplicity established in God, and also without hindrance remayn in the externall work enioying God.

And in case the soule in her work happen to loose God by reason shee is defectiue in some of the Admonitions heeretofore set down, to wit, becaus she fynds the work not to be absolutely necessary, although notwithstanding shee begunn the same out of a good Intention, and as such: or that she perceiue in herself a tediousnes of the work; nature seeking to quit itself thereof; or at least foundan another intention to arise in herself yⁿ that with which shee first accepted the work. Shee must for all that (if that shee cannot leaue of the work according to true discretion) vse nothing to the Contrary, But the foresaid symple Conuersion to God constantly perseuering in the same, as if the

work were altogether necessary, and that shee had no other but a *pure Intention* therein, for it is now in very Truth necessary. And remayning so conuerted to God shee will wholly exclude that arising sinister intention, and also perfectly expell that tediousnes better yⁿ if shee should interiorly oppose herself agaynst them. Yea were it that shee willingly had begunn an vnneccessary work, or a necessary work with a sinister Intention, and now in tyme of the work would recall herself, shee must not for all that, do any Thing else then stand in her accustomed Conuersion to God, and the sooner the better, and with that tranquillity of Mynd as though from the beginning shee had done *nothing* but well: patiently enduring the obscurity, and separation from God which shee perceiues in herself; and shee will after the breifest, and surest manner extinguish her former fault, and by little, and little recouer agayn her visuall internall clearnes. And that the soule may know whether shee behaue herself, as shee ought against all occurring impediments, and that shee be not hindered by the same in the interior enioying of God. Let her reflect vpon the signes which wee haue giuen her before; whereby to know whether shee doth performe her *interior Conuersion* to God as shee ought. For the same must as well heere as there take place, becaus that en-

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ioying or fruition of God cannot be obtayned, nor retayned; but after One vnchangeable manner, as hath beene said. So that the soule to enioy God in her symple works must be as loose, and vacant from that Exterior Obiect, and also from her own Image, as though they were actually annihilated, yea shee must stand also eleuated aboue tyme, and Place in the immutable *Eternity*, and there according to all her powers, and attention so reflect vppon that secret *denyne essence*; and rest so peaceably in the same, as though shee were exteriorly wholly Vacant.

And all these Documents (some few excepted) haue also place in the symple Eleuation of the *Spiritt*. By which wee haue said that the soule in tyme of multiplicious exterior works [which requyre particular attention] must perseuer in the *denyne Union*, for albeit shee do not actually there enioy God, neuertheles there must be the same disposition of the soule which is requyred to the actuall enioying of God excepting only that intymme Operation to God from which shee remainys vacant: and therefor is not eleuated in herself aboue tyme, and place although shee be wholly auerted from them, [as hath beene said] so that all that hinders the soule there, and mediates from God, doth her heere the same harme. Except that the intymme operation by which shee there

conuerts herself to God takes no place heere; & consequently the relenting, and feeblenes of the *Spiritt* [through which the same is lost] doth properly heere doher no hindrance. In so much that when as she also is interiorly wholly relented, and grown Tepid: so that shee cannot eleuate herselfe in the height of the *Spiritt* to the *secret presence of God*, Neuertheles shee is able after this present manner through the interior denudation, and Vacancy to eleuate herselfe in the height of her *Spiritt* to the *deuyne Vnion* which is only requisit to this present Exercise in Multiplicious Works.

And When as the soule in herself is after such manner perfectly bared, and emptyed of all Propriety, and grosse naturall Operation [as before hath beene said] yⁿ is shee no further hindred but by her vnexercisednes, to wit: Becaus shee is not yet accustomed, and sufficiently practised to work exteriory with this nakednes, and Vacancy, for yⁿ shee is easily disquieted by the senses, who in the presence of the Exterior Obiect conuert themselues to the same with their accustomed grosse Operatiuenes, whereby the soule is effigiated, obscured, and disquieted in her *internall Peace*, and loseth the influx of the *deuyne light* in Her. Otherwise if shee were prudent, and wary, and did not suffer herself to be surprised, and preuented by the senses, but let the *Spiritt* proceed cap-

tuating the senses simply therein, and did
 work according to her *beleife*, and internall
 experience shee would vndoubtedly in her
 exterior imployments retayne the internall
 cleerenes of her Mynd, and continue in the
 possessing the *deuine light* interiorly. So that
 more properly in this Exercise yⁿ in any
 other, as often as the soule sustayns any
 dammage in God the same proceeds wholly
 on her Part; for whereas shee flyes, and
 shunns the Creatures [in case shee were vi-
 gilant, and diligent enough] shee might
 preuent the harme they do her; and there-
 for the fault is truly hers. Neuertheles being
 that Creatures according to the *internall dis-*
position of the soule be in verity also letts, and
 impediments; since the soule inclynes, and
 esteemes them for such beholding them
 without any relation to God, and as wholly
 separated from him. And thus the soule lay-
 eth the fault [although vniustly] of her re-
 mayning, and falling agayn vppon Creatu-
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But being shee in this Exercise of Multi-
 plicity flyes, and shunns not the Creatures,
 as if they could caus her any impediment,
 or esteemes them not Contrary to
 Her, but through her *faith* conuerts her-
 self to them, as proceeding from God, and
 as being vnited vnto Him, and so by them
 is more furthered in God yⁿ with drawn, or
 hindered from Him. Shee cannot therfor any-

ways lay fault vppon any but herself, as often as shee receiues any harme by them. For that happens vnto her, becaus shee doth not according as shee ought, and as her exercise requyres. Shee doth not behold the same, to wit, according to the *light*, and *sayth* shee now hath obtayned, and in the *truth* whereof shee is now by experience established, according to which if shee did interiorly, and exteriorly apply herself shee would not through any imployments, and multiplicities of Creatures be hindred frō God, but rather furthered to *Him*. And this knowledg must very much comfort the soule, and giue her great *light* in all her exterior works to accept, and performe the same with a perfect *interior Peace*, and quietnes of hart, and as being such as cannot hinder her in God; like as neither any other Creature can. But when as shee through her infirmity, or the least vnexercisednes hinders herself, and now fynds herself false from the *deuyne Light* into the Multiplicity of Creatures, and the grosse working of her powers, and senses; then must shee heere as well, as before in her quietnes, and solitude by no Meanes disquiet, and trouble herself, or any ways strue there agaynst. For albeit this exercise exteriorly is Operatiue, neuertheles interiorly it is wholly passiue in respect of the *deuyne light*; and also of all impugnation, and struiuing agaynst; yea, yet

lesse, can the soule heere exteriorly vse any operation interior. For besides that this exercise doth exceed all others in *simplicity*, and admits lesse operation yⁿ any (being *nothing* else but a *sweet rest*, and repose of the *Spiritt* in God) it could not stand with the exterior work to which her senses, & powrs with their whole attention are Conuerted wherewith Operatiuely shee should resist the occurring impediments. In so much that albeit the soule (as it will often happen in the beginning) when by the incident Images, cogitations, and arising Commotions she is wholly ouerwhelmed, so that it seemes vnto her, that there it neither God nor *denyne Light* in the world: Neuertheles shee must performe that exterior work which shee hath to do, as simply, and quietly: as though shee felt, or perceiued no impediment; without giuing any answer to whatsoeuer either Exteriorly, or interiorly doth impugne her. Willingly bearing for God the priuation of the *denyne Vnion*.

And as wee haue said in the precedent exercise in *quietnes*, and *abstraction*: that when the soule fynds herself obscured, interiorly distracted, and wholly out of God shee must endure simply all occurring impediments, and adhering to her *interior peace* without vsing any resistance against those incident Images, and arising Commotions. So must shee likewise do heere, neither is there any

other way, yⁿ this. Heere is notwithstanding to be obserued some difference which is that in the precedent Exercise in solitude there is one symple auersion (as hath beene said) by which the soule lets go, and passes by all occurring, and arising impediments when shee perceiues them, and also conuerts herself symply to God; but heere may be no auersion how symple so euer it were. For the soule would be thereby more obscured, and estranged from the *deuyne light*. Becaus this auersion would be agaynst her *sayth* which is the ground, and stay of this her Exercise; whereby shee beleiueth that all created things haue such an *Vnion* with God, that they make no impediment betwixt him, and Her. And therefor if shee d beleiue otherwise of any thing whatsoeuer it were, yⁿ would all her interior firmenes become vnstable, and shee would not any way be able to obtayn that *elevation* of *Mynd* in multiplicity before expressed. For no multiplicity could hinder her so much as the least doubtfullnes, or suspition against the foresaid *sayth*. Therefore whatsoeuer the senses obiekt the soule must ground herself by that pure *sayth* firmly beleiuing that albeit at that tyme, for want of the *deuyne light* shee cannot behold the vnion of exterior Things with God that the same notwithstanding is no les true, and certayn yⁿ when she actual-ly beholdeth the same, and that shee will

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easily know this truth agayn, if shee simply with a perfect *Interior Peace* endeauiour to performe that exterior work; whereby the Obscurity will be expelled out of her, and the *denyne light* arrise agayn in Her.

But lett vs heere giue the soule also a sign whereby shee may know whither shee haue in due perfection obtayned this *denyne Vnion* (whereof wee haue spoken) aboue all exterior Multiplicity. For although it be as cleare, and certayn to a well practised soule (as to one that seeth wel, to knoweth whither the sunn be risen, or no) yet to a soule that is a beginner, it is wholly vncertayn, and many deceaues themselues therein. For this *Vnion* is also indiuisible, so that it must be either whole, and perfect in vs, or not at all. Which Totality, and integrity is known to very few, and much lesse haue they it in them albeit they perhaps perswade themselues they haue. The soule therfor shall obserue whither shee in the midst of busynes albeit shee be exteriorly busyed with her senses, be notwithstanding interiorly so naked, loose, and vacant; and stand in as great *Annihilation*, and *Oblinon* of herself, and be as little mediated by any Creature before God, as if shee were in the depth of her solitude, and stilnes. For so must shee be to remayn in the solitude of *Spirit*, and in the vse of the *denyne Light* [as doth sufficiently appeare by that which heeretofore

hath beene said] and this she may easily obserue being shee hath sometymes experienced this *Interior disposition* at least wise in tyme of her *Interior Prayer* made in *solitude*, & *Abstraction*, to which comparing her present state, and disposition shee may easily obserue whether they agree together, or no. But the soule which hath sometymes truly experienced this Eleuation of *Spiritt* in her exterior workes, will also perceiue in herself sensible, and palpable signs whensoever shee falls down from the Vnity of her *Spiritt* to the multiplicity of her senses, and powers; if only shee keepe a Constant obseruing of her own experience to which wee remit her, rather yⁿ to set it heere down in particular least perhaps the vnexperienced who little know the *Interior disposition* of the *deformed soule*, hold it incredible. Let it therefore suffice her that wee haue admonished her heereof.

Another sign is; whether the soule when shee leaues of those Exterior Employments can presently without impediment conuert herself to the enioying of the *deuyne presence* in her; yea without altering of her disposition otherwise yⁿ to assume the *intymme operation* by which shee must conuert herself to God. For the soule is thus disposed interiorly which in her exterior working remaynes in the *Union with God*; as may easily appeare by what hath beene said. Yea also in tyme of

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the Exterior works shee is always able in an instant to Eleuate herself to the Actuall Contemplation of God; and that with as little Labour as to open her hand when it is shutt together; for the *Spiritt* that stands immediately vnder God eleuates, and opens itself as easily as a hand that is shutt, is opened; so that when the soule perceiues that shee must auert herself from some-thing, leaue, or resume some-thing when shee conuerts herself from her Exterior work to God, it is a sign that shee had not the *deuyn* *Vnion* in its Perfection. For when shee hath it yⁿ is shee also in the midst of her exterior imployments so separated from all Creatures, and absorpt in God, that if shee were at that very instant to dy shee could not separate herself more from them nor leaue them more yⁿ shee actually doth. For shee hath the end, and Consummation of all Abnegation, and Resignation in her. Being now come to a perfect *nothing*, or annihilation of herself which ought to be well noted. Other signs there be; as whither this solitude which the soule hath in her exterior works be not in the powrs, and affection; whither shee doth retayn it with any force, or violence; or be there mixed with any tediousnes, grief, vexation, or any other trouble, for all this is against this *Vnion* whereof wee haue spoken which is aboue the senses, and Powrs purely in the *Spiritt*, and

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without any Labour, and difficultry; yea without any operatiuenes (as hath beene said) is obtayned, and retayned, and expells all greif, sorrow, and trouble, both of Body, and soule placing Man in a perfect *oblivion* of Himself.

These signs the soule must reflect vppon to know whither shee be truly *united* with God in tyme of her exterior works. Shee must not therfor think that albeit shee fynds herself in an *internall Peace* without being disturbed, or distracted in tyme of her externall works that shee therefor hath the *deuyn* *Union*. For many haue such like *peace*, but few the actuall *Union* with God, and the constant vse of the *deuyn* *Light* to which is requyred not only a good ordering of Affections, and Passions, but also a perfect auersion from all that is created, and a perfect Resignation of ones self in God, as hath beene said.

And thus much concerning the impediments which occurre in these two exercises of exterior works, as also the Remedyes agaynst them which wee after such a grosse manner haue expressed; becaus the Interior disposition of the soule enioying God in her exterior works cannot be lesse properly expressed then that of her Prayer in quietnes, and solitude. Neuertheles the deuout soule hauing these grosse instructions will experience what is said much cleerer then wee

can by words expresse vnto her, and will by Gods grace dayly perceiue more, and more *Vnity*, and stability of *Spiritt* in her in tyme of Exterior working, and (if shee perseuer faithfully) will at length come so farr that shee will not be able to performe any exterior work but in the foresaid *Vnity* of *Spiritt* and will with as great facility transfer herself from the *fruition* into the *Vnion* with God; and agayn eleuate herself from the *Vnion* into the *fruition* (according as the exterior works requyre) as shee can open, and shut her eyes, or turn them vpwards, and downewards. For as the eyes do of themselves without any actuall Obseruation of the Man; so also the *Spiritt* (which is now established aboue all senses, and Powers in this *denyne Vnity*) can as swiftly, as the twinkeling of an eye open itself to the *fruition* of God; and agayn when it is needfull gather itself wholly together, and cast itself into the *denyne Light*, and by that rest without *Medium* in God without any reflection proceeding from the Powers.

And this is altogether requisit; for being the Obseruation of the vnderstanding takes there no place it would caus euery tyme a new impediment in case the soule were to do this interior change with forethinking, and actuall reflecting therevppon being it must be performed with great subtilty, and swiftnes. And becaus the soule in the Begin-

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ning hath not yet this Agility of Spirit, being as yet not sufficiently separated from herself therefor shee is able to continue, but a very small tyme eleuated abouer her work in God: but falls down agayn presently into the operation of her Powrs, and senses. This soule therefor enioying God which is now come thus farr must endeavour by diligent, and faythfull practise to obtayn in this manner essentially in her this *Elevation of Spirit* that it may be so familiar vnto her that [as a certayn spirituall Teacher saith] she retayn God as constantly in her Memory at all tymes, and places as though it were naturall vnto her to haue God always present. To which shee must synally know that shee must cheifly attayn vnto by diligently obseruing of her Recollection, and sequestration; and in the same through the *secret introuersion* [heere tofor spoken of] more fully, and perfectly sinking, and loosing herself in God whereby her Spirit will be more, and more separated from the senses, and all Creatures, and more firmly established in God: and so made fit according to this last manner to remayn aboue all multiplicity thus simply eleuated in God; for this last Exercise in Multiplicity of works, is properly a fruct, and effect of the precedent exercise in *solitude*, and *Quiernes*. And shee must therein as in her schoole be taught. For like as the soule is there eleuated aboue

her senses, Powrs, and her whole being in a simplicitie of *Spirit*: so must shee afterwards by the same overcome all Exterior Multiplicity; so that the soule must not stand so much vpon the last Instruction; as vpon her own Interior experience which must be the foundation whervpon shee must build all that now is said.

THE XXXIII. CHAPTER.

By an Externall similitude: it is heere declared how the Spirit through the last exercise in Multiplicity, and exterior Busines stands Before God, & how it beholdeth the Creatures out of itt in solitude.

BVT being wee haue heeretofore by externall similitudes declared vnto the soule enioying *God* her way to *God*, and also all her internall exercises; so remainys it heere, yet for the last; that wee also by an externall similitude expresse this symple *Elevation* of the *Spirit* by which wee haue said that shee must in Exterior busines remaine [where shee must with her Powrs, and senses work outwardly with reflection] in the *deuyn* *Union* without hinderance which is indeed the most hidden *secret* which wee haue declared vnto her. And to performe the same wee will first reduce agayne before her the

Comparison of a shipp sayling in the depth of the sea; for by that in the beginning according to our Ability wee set before her eyes her interior disposition in respect of that wherein before shee was. Wherefor to stick to this Comparison [albeit wee haue heeretofor said] that the sequestration is yet more, and consequently that change greater betwixt the exercise of the soule in Exterior multiplicitious works, and in her solitude; yⁿ is betwixt a sea voyage, and a iorney by land. Like as the soule in her quiet Prayer, & solitude is likened to a shipp which with stretched forth, and with full sayles sayleth through the midst of the sea towards the Hauen; becaus that in her quietnes, and solitude shee doth freely stretch forth, and dilate her *Spiritt* like vnto a sayle stretched forth vppon a Mast to receiue the wynd thereby to sayle speedily through the midst of the sea to the Hauen. For through the forth-stretched *Spiritt* shee receiues, and enioyes the *deuyne* influx like vnto a prosperous Wynd by which shee makes a swift progres through all Creatures, and herself, and is by little, and little established in God [as hath beene said] so may wee compare a soule which by the foresaid *Elevation* of the *Spiritt* in Exterior Multiplicity stands aboue all Creatures in Vnity, with a shipp which in the midst of the sea [being hindred by

Tempest that it cannot sayle forward] lyes
 still at the Anchor. For like as shee hath all
 her sayles down, drawn in, and sayles not
 forward towards the Hauen being hindred
 by force of the Tempest, and yet neuerthe-
 les lyes fast in the sea by reason of her heauy
 anchor cast out, and is not carried away by
 the violence of the wynds. In like manner
 also the soule fynding herself in the Multi-
 plicity of Creatures, and her Hart within
 as a troubled sea by reason of her senses,
 Powrs, affections, and Passions which as
 tempestuous wynds, and stormes impugne
 the tranquillity of the Mynd, and peaceable
 enioying of God. In such manner as that the
Spiritt cannot rayse itself to God, and so re-
 ceiuing the *deuyne* influx sayl forward, and
 be wholly absorpt in *Him*. The soule I say
 perceiuing this drawes vp the sayl of her
Spiritt which stood spread forth, and wholly
 extended in God, and in a moment collects
 the same, and draweth it vp together euen
 to a little spark, casts it into the depth of the
deuyne unity about all Multiplicity of Exte-
 rior Things, and operations of her senses,
 and powrs through which shee lyst fast at
 Anchor in the denudation, and Vacancy ag-
 aynst all ariseing thoughts, and other com-
 motions, as though shee were not at all im-
 pugned. But although she shipp that lyeth
 thus at Anchor reapes that Benefit thereby
 that shee doth not go backwards, yet cer-

raynly shee looseth tyme in not pursuing her intended course. It is notwithstanding otherwise with the soule which Lyeth thus fastened, which doth not therfor loose any tyme. For being thus eleuated in solitude, and vnyty of *spiritt*, albeit shee is not capable to receiue the influence of the *deuyne presence*: neuertheles shee gayns continually ground of her senses, and powrs which are heereby more, and more bared, and vnwrought, & subiected to the *spiritt*, the soule also is more strengthened in the knowledg, and Loue of *God*, keeping herself thus recollected in this actuall *Vnion*.

Now to explicate the manner after which the *spiritt* consisting in this Eleuation doth behold all exterior multiplicitious things out of it in Vnity: wee will vse the similitude of our exterior sight, and the *Light* of the sunn obserue therefor that wee can behold the visible objects either as they are in themselves without taking any Notice, or reflecting vpon the *Light* of the sunn wherein they are, and wherewith wee behold them, or else as they be exteriorly by that *Light* shyned vpon, and vnited therewith. The first manner of beholding is with more Intention force, and fixednes of our visible powr vpon the Exterior things. For it is wholly conuerted therevnto; and fixed therevpon. But the other is done loosely, and vacantly; for to that there is no force re-

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quyred; yea all force, and Violence would hinder in this kynd of sight. Hence it is that wee can also behold many things together as a whole orchard of trees vppon which the sunn shynes; or a chamber full of people; which wee cannot so do when wee behold any thing fixedly in itself. For the visible powr is then wholly conuerted therevnto.

Now to our purpose when as the soule with that *deuoyne Light* beholdsthe Exterior Things in symplicity of *Spiritt*, shee is like one who after the foresaid second manner beholds Things as shyned vppon by the *light*, and Exteriorly vnited with the same, and therefor shee conuerts herself therevnto very loosely, and vacantly without force, or Violence remayning always in the interior denudation, and vacancy, and shee is also able to behold, to heare, to do many things together. And in the meane tyme to remayn in symplicity, and Vnity of Mynd. For albeit the Obiects be manifold; the soule neuertheles takes them all as one, being all but one in that symple *Light*. Yet this *Light* is not vppon those Exterior Things which shee beholdeth but only in her, and shee by that conuerts herself to those things out of her, which therefore seemed to be shyned vppon with the said *light*. Like as to one who seeth through a Greene

payr of spectacles all things shew themselves to be greene only becausthe spectacles through which hee seeth, are greene.

And to giue also to vnderstand by this Comparison of the *exterior Light*, How this Exercise of the soule is in itself in respect of the other in quietnes, and solitude; and the *Vnion* with God Compared to the *fruition*, and enioying of the *denyne presence*. It is to be noted that the *Spiritt* in quietnes, and solitude, as also in symple Exterior works enioying of God; is like vnto one who hath his whole sight conuerted to the Globe of the sunn cleerely shyning in the firmament (suppose it were possible) such an one would there perfectly behold, and enioy that cleare *Light* in its Origin, and (if so be his eyes could thereby be within more enlightned) would receiue from thence a great clearnes in his eyes. In like manner the *Spiritt* when it enioyeth the *denyne presence* after the foresaid manner, it is wholly introuerted to that increated *Light* which is the origin of all other *Light*; from whence immediately doth proceede that noble *Light* which it perceiues, and Contemplates in the innermost of the soule enioying the same in its fountayn Clarity [for as much as wee are capable of it in this life] And becaus it is capable thereof it is thereby internally enlightned.

And when as it thus beholdeth exteriorly

the Creatures in that *deuyne light*, yⁿ is it like vnto the foresaid Man who afterwards withdrawing his eyes from the cleare shyn- ing sunn should behold below vpon the Earth how the beames thence flowing do spread themselues through the vniuersall world shyn- ing vpon, and illuminating all things heere below: by which sight hee would also be more confirmed in the know- ledg of the sunn, beholding how wide, and broad it powreth forth its Beames, and wo- uld also reckon himself to be in the presence of the sunn as-long as hee perceiued himself to be shyned vpon by the Beames, and be- holds the *Light* thereof; albeit hee did not actually conuert his sight to the sunn itself. In like manner this illuminated soule, when as now comming out of her solitude from the Contemplation of the *deuyne presence* shee must extrouert herself, and apply her- self to exterior necessary Busines: yⁿ shee seeth how that all Creatures depend of the increated sunn, and of the *deuyne essence*, as of their *origin* from whence they proceed; by which sight shee is also corroborated in the knowledg of God, and holds herself to be in his *presence* [albeit shee do not actually contemplate *Him*] becaus shee fynds her- self to be in that *heauenly light* which shee full well knoweth to proceed from *him*. And becaus shee also knoweth that as-long as shee perceiues the same shee remayns

without *Medium* vnder God to whose Contemplation shee can also actually conuert herself when shee pleaseth; like as the foresaid person as-long as hee sees the Beames of the sunn to shyne vppon *Him* certaynly knowes that he is immediately vnder the sunn, and can behold the same without hinderance when hee will.

By this, and the precedent comparisons, and instructions the deuout soule may obserue how shee is to apply, and behaue herself interiorly to fynd God truly, and hauing found *Him* to retayn *him* certaynly without euer separating herself from the *Vnion* with *Him* which knowledg will not a litle help her if shee haue in her the preparation expressed in the fowr Poynts, which be the foundation vppon which this whole Doctryn is built; for hauing that, shee may make great profit by this Doctryn heere set down, and very easily obtrayn [according as it may be obtrayned in this life] the *fruition* of God; if so be shee do saythfully, and constantly exercise herself heerein. But whosoever hath not the foresaid preparation in *Him*, cannot profit himself by what hitherto wee haue said. And albeit hee do imagin that by his vnderstanding Hee can comprehend the same, neuertheles in verity Hee doth not, But is [as hath bene said] like one who by his vnderstanding would comprehend the nature of the Ayre,

or *Light* hauing neuer with Obseruation
 enioyed, or seene neither the One, nor the
 other. For such an one would neuer come
 to the true knowledg of them. For [as hath
 beene said] *God* must be known, as the Ayr,
 and the *Light* by Experience, and enioying;
 and not thinking, and Imagining. To the
 enioying of which those only are fit who
 haue the foresaid preparation in them, and
 are thereby come to a Spirituall *Death*, and
Nothing; And no others. Wee remitt there-
 for such to the practise of the foresaid poynts
 before they take vppon them to vnderstand,
 and ludg of this Doctrin.

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And such an one as hauing now the fore-
 said preparation, and being by the same co-
 me to this *Death*, and *Nothing* hath now
 begunn to make Benefitt by this Doctrin,
 and hath receiued in *Him* that *Deuyne light*
 [as hath beene taught] must not giue ouer,
 or cease till hee be [aboue all exterior, and
 interior impediments, impugnationes, vexa-
 tions, desolations, and multiplicities] come
 to the Constant, and peaceable enioying
 an *Vnion* with *God* as heere hath beene
 taught. Neither must hee perswade Himself
 that Hee hath truly obtayned *God* before;
 for what hee hath, Hee may yet very easily
 loose (as as hath happened to many) and re-
 obserue *God* constantly will much auayl, if
 hee firmly beleieue that the only, and sole
 impediment betwixt *God*, and *him* is *Hee*

The on- ly ground and true founda- tion of all Spi- rituali- ty is to resolute, and know that no- ne can hinder us but on sel- mes nei- ther di- mel or any th- in. I sa- what so euer. Math. 11. 12, Phi 2.

himself; And that Hee neuer will be free from all impediments, nor fynd, and retayn God, and his *kingdome* rightly in *Him* till such tyme as hee be according to the exte- rior Man wholly dead, and *annihilated* to all adhesion, and Propriety, which *death*, is violent, and laboursome, and therefore the *kingdome of heauen* suffers violence, and the violent get it by force.

And when as by faythfull practise Hee is come to this *death* Hee will y without hin- derance at all tymes, and Places, and in all works, and multiplicities very easily con- tinue in Actuall *Vnion* with God, and posses and enioy quietly this noble Prayer.

That wee all being thus mortified, and annihilated may truly fynd, and retayn God in vs Hee grant vs who was *exinanited*, and dead for vs; that wee being truly *annihilated*, and dead in ourselues may liue only in him: and so enioying his *deuynesse* raig for euer with *Him Iesus-Christ* the only begot- ten of the true God. Amen.

FINIS.



A TABLE OF THE CHAPTERS OF THE BOOKE.

The first Chapter.

OF the great Ignorance of Men in
searching after their happy, and blis-
sed end which is God. 22

The II. Chapter.

How grossly many do err in seeking God,
and therefor, do not find, or know the
kingdome of God which is in them. 34

The III. Chapter.

How others also do err (though not so
grossly) in seeking God; and therefor do
not find the kingdome of God within
them. 45

The IV. Chapter.

The cause of erring of the foresaid sou-

les seeking God.

The V. Chapter.

That the Difficulty which the soule hath to find God, proceedeth wholly from herself.

67

The VI. Chapter.

By a similitude of enjoying the Ayre is declared the Quality, and manner of the way the soule must walk into God.

77

The VII. Chapter.

Other Comparisons shewing the soule the way to God.

94

The VIII. Chapter.

Three signs by which the soule may know that shee is in the right way to God.

102

The IX. Chapter.

Of the necessary Preparation to find God in his kingdome in the Soule.

111

The X. Chapter.

The former Preparation is in a more particular maner described, and said to consist of fowr poynts, or Parts which being obserued, The kingdome of God in the soule is more easily, and certainly discovered.

119

The XI. Chapter.

Of the absolute Abnegation of all created things; and the signs by which one

may know whether hee hath it in him,
or no. 137

The XII. Chapter.

Of the perfect Resignation of ourself to
God, and of the signs whereby to know
it. 151

The XIII. Chapter.

Of the pure Love of God, and by what
signs wee may know it. 164

The XIV. Chapter.

That wee must take God in an inter-
nall naked fayth with signs how to know
it. 173

The XV. Chapter.

That none can find God truly who
hath not prosecuted this way to the very
end, and fully obtained these 4. points. 186

The XVI. Chapter.

A short, & simple maner for the sou-
le to practise in herself, that which hath
beene said. 194

The XVII. Chapter.

Certain hinderances, and impediments
which heere the soule meeteth withall, and
how shee shall behaue herself against them
to receiue the denyne light, which heere
doth shew itself: declared by a cleare si-
militude of the Externall light. 216

The XVIII. Chapter.

Heere is taught by Another similitude, how the Deuyne Light (the foresaid impediments being ouercome) by little, and little beginneth to shine, and at last is perfectly receiued by the soule. 232

The XIX. Chapter.

How the soule in receiuing of the deuyne light shall perseuer, through some secret meanes which are heere given. 242

The XX. Chapter.

How the soule by the Deuyne Light must conuert herself to the Deuyne presence, with some signs to know whither her Conuersion be right. 260

The XXI. Chapter.

What the soule heere experienceth of God, and how carefully shee ought to keepe the same. 275

The XXII. Chapter.

How the soule through her old defects is diuersly hindred that shee cannot peaceably continue in the Contemplation of God. 286

The XXIII. Chapter.

How the soule hath one simple Remedy against all the foresaid impediments, and what that is. 294

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is

fely
orh
pla

she
ted

dir
the

le
mu
Kn
we

in
sen

XU

The XXIV. Chapter.

The simple way by which the soule shall overcome all occurring impediments, is more at large declared. 303

The XXV. Chapter.

That the soule must not separate herself from God : for payn , vexation , or other sufferings ; but must therein contemplate the Passion , and Crosse of Christ. 318

The XXVI. Chapter.

How the soule is to behaue herself when shee is through coldnesse of Spirit relented from the deuyne Presence. 331

The XXVII. Chapter.

That in this exercise there is no aridity , or desolation for the soule ; like as in the other Exercises. 339

The XXVIII. Chapter.

Heere is moreouer taught how the soule in her Externall works , and all other multiplicity shall continue in the foresaid Union with God : and first of all is shewed how difficult the same is. 351

The XXIX. Chapter.

A generall Document how the Soule in Externall works may retain God present , and remain vnited to him. 366

The XXX. Chapter.

Heere is further declared how the soule is to behaue herself in Exterior works, and how shee shall enioy God in them, as-well as in her quiet Prayer.

379

The XXXI. Chapter.

How the soule must carry herself in manifold externall works (which require particular attention) to remain still vnited with God.

396

The XXXII. Chapter.

Of the impediments through which the Spirit (who now after the forsaide manner as-well in simple works to the enioying God as in manifold, which require particular attention to the actuall vnion with God hath begunn to eleuate itself) is hindred that it cannot, persist in that Eleuation, and of the Remedys against them.

410

The XXXIII. Chapter.

By an Externall similitude it is heere declared, how the Spirit through the last Exercise in multiplicity, and Exterior Busines stands before God, and how it beholdeth the Creatures out of it in Solitude.

427

FINIS.



THE PERITIA.
OR SKILL:

*And as it vvere the Abstract
of this Booke.*

THIS deuyne Booke (true-
ly called *the kingdome of God
in the Soule*) is nothing else
but the| Explication of a
simple, pure, and deiforme Exercise
Whereby God is adored in a most Spi-
ritual, and heavenly manner (not
conceptible to sense) by, and in the
Soule, as in *His kingdome*. None must
approach heervnto but such as are wel
grounded in the Catholick Aposto-
lick *sayth*, and such as haue wel learnt
the rudiments of the actiue life. Loofe
therfor *the shooes from thy feet*, (deare
reader) for the place wherein thou standest *Exod.*
is holy. I haue sufficiently admonished ³²

this in the Preface: I need say no more; but I am sure None can vnderstand, or practise rightly this *Exercise*, who haue not the Disposition natural, and supernaturl requisit: which is very rare, our Author complaines much of the ignorance of Men in this kind; declaring the variety of Ignorances; some in one kind; some in another; But all included Ignorants who seeke not God Spiritually, That is in *naked fayth*. Helas! Hee giues them many similitudes to instruct, and informe them; and all tend to the demonstrating the *pure Truth*, which is to acknowledge, Loue, and serue God in Spirit.

Chap. 4. Veri Adoratores, The true Adorers. This
ters 23. the dewyne Clowd of *vnknowing* expressees in these words; *In the Clowd of faith, & feelings of Loue.* This is the same with the *Exercise of the Pilgrime* in the end of the *Ideots Deuotions*; and to which the said *deuotions*, and *directions* sufficiently, fully, and satisfactorily (for such, as more desire to practise, then speculate) direct, and dispose. To wit:

*I am Nothing, I haue Nothing, I desire
 Nothing but Iesus, and to be at Ierusalem.*
 All which is done in the twinkling of
 an eye, or a simple continuall breath-
 ing or continuall blind working of
 the Propension with Supernaturall
 Grace. This the *Sancta Sophia*, or *dire-*
ctions for Contemplation &c. The summe
 of Venerable Father Bakers Doctrin,
 the pure *Contemplatiue* of this Later
 Age now to be printed through the
 pious labours of a R. Father of the sa-
 me holy order of S. Bennet, and En-
 glish *Congregation*: A work by *Contem-*
platiue Persons, and *internall liuers* high-
 ly to be esteemed; lett all such by any
 meanes endeaour to procure it. This
Deiforme Exercise of this Booke is
 nothing else (as I haue said) then
 being informed of the true manner of
 seeking *God*, and the Dispositions ne-
 cessary obtayned, to witt *Abnegation*,
Resignation, *Pure loue*, and *naked fayth*
 then to come thereby to a perfect
Death, and *nothing*: wherevppon will
 arise a *Deuyne Light* aboue all other
 lights, natural, artificial, or Schola-

Chap-
ters 9.
 10. 11.
 12. 13.
 14. 15.
 16. &
 17.

Chap- stick, which shal direct in all our Ac-
 ters 18. tions natural, and supernatural; as the
 19. 20. following Chapters shew, and decla-
 21. 22. re leading to the *Deuyne Presence*; the
 & 23. *supreame Perfection*, and *Happynes* of
 this life, and the *Complement* of this Booke.
 Heerevnto arriued, vse no operative-
 nes, be not busy: auoid all Multipli-
 city, lett all Images vanish, keepe
 true purity, and *simplicity*, be assured
 of the preparation necessary, to wit,
 as hath beene said *Abnegation* of all
 Creatures; *Resignation* of our self, *Pu-
 re-Loue* of God; and *naked fayth* to ap-
 Chap- prehend, & conceiue God. And let the
 ters 24. *Deuyne Light* continually Guide vs in
 25. 26. all our Actions Exterior, and interior:
 27. 28. and the *Deuyne Presence* still satisfy, &
 29. 30. satiate vs. And then there can be no
 31. 32. Aridity, or desolation, no Mortifica-
 33. tion, or Torment, no multiplicity or
 imployment *that can separate vs from*
Rom. the *Charity* of Christ Iesus. And in Him
 8. 35. transcending all things, lett vs from
Psal. our hart say with the Royall Prophet.
 4. 9. *In Peace in the self same, I will sleepe, and*

rest. This is my Rest for euer, and heere I *Psal.*
will dwell becaus I haue chosen it. 131.14.

FINIS.

*Laus Deo uni Trino, Mariae Vir-
gini Matri: Benedicto omnium
iustorum Spiritu plen.*

To the deuout Spirituall Reader.

MANY faults haue escaped thr-
ough the negligence of the
Printer, which my diligence hath en-
deauoured to amend if there remains
[as certaynly there do] some omis-
sions of letters, or peices of letters,
or any other faults lett your Chari-
ty amend them. For if you come

rightly disposed [especially by the
helpe of the *Peritia*, or abstract] you
will easily vnderstand how, and whe-
re to supply what is wanting, and
correct what is amisse. But if you
haue not this disposition [which is
true Humility, and pure simplicity
of *Spirit* with a *Propension* towards this
deuyn Exercise, that is to haue the
Doves simplicity, and to be a *Scho-*
lastick according to *S. Scholastica* in
the frontis-peice] though you haue
all the learning in world, and be a
Scholastick in the highest degree of
Schoole learning, and haue All the
subtily of *witt* possible; and that the
Booke were printed exactly without
fault: yet the Nature of it is such
that you cannot comprehend, or
conceiue it. It will be to such an one
meere Madnes, and none sense. To
the *Iewes Scandal*, to the *Gentils folly*.
Adieu.